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WOODSTOCK LETTERS

VOL. LXXXIV, No. 1 FEBRUARY, 1955

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Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

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A Letter of Very Reverend Father General on the Recent Canonization of Saint Joseph Pignatelli

Reverend Fathers and dear Brothers in Christ: Pax Christi

In a few days, for the first time since he was raised to the honors of the blessed, we shall celebrate the feast of St. Joseph Pignatelli, whom we can rightly call the first saint of the reborn Society. It is, of course, true that the Society was not restored throughout the whole world until 1814. However, from 1801 in the Russian Empire, and from 1804 in the Kingdom of the Two Sicilies, it was recognized by a formal rescript of the Holy See. Besides this, with the approval of the Supreme Pontiff, there were also a good many members living in other countries who were officially affiliated to the Society in Russia. As has been often said, our Saint provides a link between the old Society, which he had entered in 1753, and the restored Society.

Among the outstanding virtues of which he has left us examples, I may mention here two in particular, his fidelity and his charity. Both of them strike us as highly relevant considerations in this day and age. We may thus suppose that it is not without some special design of Divine Providence that a whole century passed before this canonization took place, the cause for which was introduced back in 1842.

St. Joseph Pignatelli was a paragon of fidelity. All of you realize how easily Pignatelli might have joined another Order or become a secular priest once an unjust decree had deprived the Society in Spain of its civil status and condemned its members to a merciless banishment. Indeed, from the very outset and all during his exile, these were the courses to which he was time and time again most strongly invited and urged by his relatives. Furthermore, what man would not have found good reason for hesitation when he saw himself banished from every dominion of the King of Spain with no reasonable hope of any priestly ministry of the sort he would, on the contrary, so readily have been permitted to exercise in his homeland? Or when he saw himself well-nigh destitute of resources for all pious work, resources he would have

found in abundance among his relatives? Or when he saw himself uncertain of all that the future would bring, a future that might have proved happy and comfortable for him in the bosom of his family? Deportation from his country at the side of his brothers in religion was the choice St. Joseph made. Sailing homeless from one strange shore to another, he preferred to endure extreme poverty, a starvation diet, rough lodgings, all the nasty trials of the poor physical health that was already his, rather than to forget the vows he once took in the presence of His Divine Majesty. He might have asked and obtained a dispensation from the Holy See permitting him to remain in his own country without, it seems, violating any obligation in conscience. He would not even consider it. This is clear from his letters to his brother who was the King of Spain's ambassador in Paris. Such a course he thought of as infidelity to God and man alike.

After the Holy See's suppression of the Society in 1773, he was reduced by the same brief of Clement XIV to the status of a secular priest. Thus he remained for many years, until more than sixty years of age, he sought earnestly for readmission into the Society, with no less fervor than once possessed him when, in his sixteenth year, he asked to be enrolled among the Society's novices. Many would suggest that a man as old as he, one long accustomed to a less austere life, honored and esteemed as a priest by his contemporaries, might with conscience pure and unsullied have done what many actually did do, lived out in the world a life adorned with virtues to a death already not too far off. Pignatelli did not think so. At the first chance that was his to offer once again the sacrifice of vows which he had once before offered to God, he resumed his place in the Society, ready to do battle for God beneath the standard of the Cross.

This is the kind of example the Supreme Magisterium of the Church praises, confirms, and proposes for imitation. Anyone else might think such fidelity rather excessive. Not so the Spouse of Christ, the Teacher of Truth. Not so we, the disciples of Christ. Not so our brothers, at this moment prisoners for Christ in Eastern Europe. When they were offered their freedom on the condition that they leave the Society, though still undertaking the care of souls, all to

a man, the older ones in the lead, refused to depart from prison. Vows made to God do not cease in the face of situations that are difficult to surmount, but only with death; or, rather, with the coming of death, they are ratified for eternity.

The fever of innovation which stirs our times, and which proves more attractive than fruitful, has this among its effects, that many have begun to doubt the efficaciousness of our religious life such as from the beginning our Holy Father Ignatius has taught it to us in *The Constitutions* and in the Rules, many of which are substantially his work. It is admittedly true that the Church for more than a century now has begun to sanction other different forms of the life of perfection which are, indeed, freer from the sort of religious observance that flourishes in our own Order as well in others more ancient. It is, however, to the Society of Jesus that Divine Providence has called us. This Society, with the Church's approval and at her injunction, maintains intact *The Exercises* and *Constitutions* of her Holy Father and the decrees of her Congregations and Fathers General. As the need arises, the Society is accustomed to change what is truly outmoded and of secondary importance, but, emphatically, she is not going to abandon her Institute. Thus, she will never fail to guard unchecked that hallmark of religious men, the observance of the vows and of the Rules. Abstention from the things of the world, utter dependence in the use of temporal goods, an obedience patterned on the famous letter of our Father, and briefly set forth, too, in *The Constitutions;* such are the objects which the Society honors, such will she ever propose as deserving of honor. It is precisely in this respect that we ought to follow the example of St. Joseph Pignatelli, and prove our fidelity as he proved his fidelity to an heroic degree, by counting as nothing any sacrifice whatsoever.

In the same way that he showed a constant and lofty fidelity to the Order to which Divine Providence had originally called him, so, too, did St. Joseph accommodate himself thoroughly to the demands of time and place. To be brief, I mention only his charity, which, for the circumstances in which he found himself, was extraordinary.

His noble lineage, the refinement and gentility of his upbringing, afforded Pignatelli no little influence in the eyes of princes and officials. He took advantage of this to render every kind of service to brethren who had been driven into exile. He was untiring in his efforts to lighten the penalties inflicted on them. To mention just one instance which surely all of us remember, there is the comfort he brought to his brethren as they were sailing for Italy, Corsica, and elsewhere. From one ship to another he passed, looking in on the sick and aged, helping the dying, bringing relief to all of them. With what hardship to himself, a sick man, he did all this, one can well imagine. From time to time he coughed up blood from his lungs. He was at the mercy of a high sea, shut up in the cramped quarters of the ships of his day which were crammed with deportees.

Far from converting the help of his highly placed relatives into some respite for himself, he used their resources for quite another purpose—to help his companions in their almost universal need. Still a young priest, he eagerly took up the task of looking after those of Ours who were exiles and of being responsible for them in the eyes of the Society. This he did in circumstances which would have left any other man utterly helpless and disarmed, even one prepared for it by many years experience of office. What do you do when young men by the hundreds are put into your care who have no home, no food, no clothing, no books, no money? This was exactly the assignment Pignatelli drew after he had been driven first to Corsica, then to Genoa, then to the Papal States. This was the burden placed by obedience on a religious who had not yet taken his last vows. Once the pope had actually suppressed the Society, to how many fellow religious reduced to destitution did our Saint bring help out of alms painstakingly collected from relatives! To how many men in the world did the meek and humble priest bring secret assistance, to those especially whose previous position in life made them ashamed to beg!

We recall the days following the partial restoration of the Society. When the Roman Pontiff was forced into exile, St. Joseph offered him as an outright gift all the money he had in the house. Shortly afterwards, living in Rome, he gained

a reputation for holiness that was due mainly to his boundless charity towards the city's poor. No wonder God came more than once to his servant's aid with what looks like a miracle of multiplication of coins.

The wonderful example of our Saint speaks for itself. There would be no need to follow it with further exhortation were not the present condition of the world so precarious, did it not cry for urgent remedies such as a greatly increased fidelity in the imitation of the saints.

In a past instruction of mine, *On the Social Apostolate,* I tried to show the difference between this kind of charity and the work which today is called social work. The first was the only form of charity towards the poor practiced in the days when St. Joseph lived. It is good, it is praised by Christ our Lord, it has enjoyed the constant approval of the Church. It does bring help to those members of Christ who suffer here on earth. Nor will it ever be finished with, since, as a matter of fact, "The poor you have always with you." The second type of charity, however, is better and is a nobler form of the virtue, being, as it is, more universal and more enduring. The first type relieves the needs of a few. The second roots out so far as it can the causes of the sufferings of a great number, and thus the whole Mystical Body of Christ gains in health and vigor.

As I urged in the instruction just mentioned, so now with still greater emphasis and earnestness I beg that we open our eyes to the wretched condition of so many men. How many countries are there, otherwise quite—even highly—civilized, where many or most of the inhabitants lead a life, as I then pointed out, unworthy of a human being and a son of God. Behind all this is a defectively organized temporal economy, the fruit of which is that a few rather than many or all reap the advantages of the increase of goods that comes of natural ingenuity and work. When you meet a beggar on the street whose clothes are torn and whose look of starvation betrays his need, you are moved to pity and you feel your obligation to help him in some way; and rightly so. What, then, of the millions throughout the world, in our own country even, and certainly in our missions, who are suffering much the same fate? The answer? A remedy can be found. We can work

to help apply this remedy. Our efforts joined to the efforts of others can root out those evils, not, of course, today or tomorrow, but within, say, a time not longer than one or two generations. Will we depart this life guiltless in God's sight if we fold our arms and leave the job for others to do?

Observe what a turn for the worse matters have taken since the twenty-ninth General Congregation in 1946 urged us to vigorous action. Please, let us not wait until the doctrine that is overthrowing the Kingdom of God wreaks further havoc before we do our part to apply the remedy. Two years have not yet passed since my allocution to the Procurators meeting in Rome when I dwelt on this problem at length. I dwell on it again, hoping to arouse the reluctant spirit of some; for the problem is a pressing one.

Under the patronage, then, of St. Joseph Pignatelli, who is such a magnificent example of charity towards the poor, let us bend all our efforts to promoting that form of charity which is nobler and more universal. Without it, the existence of the Kingdom of Christ in not a few vast territories stands in danger.

The Church and, at her side, the Society are suffering persecution in those countries where the subversive doctrines I have just alluded to have won the day; persecutions of much the same sort as those suffered by our Saint. We see our Fathers and Brothers, by the infinite kindness of God, enduring them with hearts courageous and undaunted. Let us not cease to commend the Society to the care of the first Saint of her restoration. Let us ask him that we might for God's glory continue to endure our present afflictions; that we will be prepared to bear with equal patience and strength of heart, when it does befall us, whatever may be in store for us in other countries as well. Let us at the same time humbly beg Divine Providence to shorten, if it be His good pleasure, these days of our tribulation and of the loss of so many souls. St. Joseph Pignatelli saw the whole Society overthrown. He never lost confidence that it would be restored. By prayers and good works he obtained his wish that during his lifetime that restoration begin. And meanwhile the prospect of a world-wide resurrection grew steadily brighter.

I commend myself to the Holy Sacrifices and prayers of all of you.

Rome, the Feast of the Martyrs of Rio Plata, November 17, 1954.

The servant of all in Christ,
JOHN BAPTIST JANSSENS,
General of the Society of Jesus

* * *

Banishment Brings Heroism

Father Joseph Pignatelli's tribulations began at Saragossa in 1767. In the month of May of that year, the mayors of the towns in Spain, where the Jesuits had colleges, each received a confidential letter from Madrid. They were told to open the enclosed sealed instructions in the evening hours of April 2, 1767.

When the mayor of Saragossa opened the sealed cover he was given the following orders:

> You will see to it that all the Jesuits be placed under arrest, and immediately taken to Tarragona, there to embark within twenty-four hours in ships provided for that purpose, . . . not allowing any Jesuit to take anything away with him, except his prayer book and the clothes absolutely necessary for the voyage. If after embarkation there should remain in Spain a single Jesuit, he will be punished with death.
>
> Signed: *Yo el Rey*, I, the King.

The author of this iniquitous decree was the Count of Aranda, who was bent on following the example of Pombal in Portugal and of Choiseul in France, whence the Jesuits had been expelled in 1759 and 1764 respectively. So long as Isabel Farnesia, Charles III's mother was alive, Aranda's intrigues had ended in failure. After her death, he succeeded in persuading his royal master that the Jesuits were conspiring to deprive him of his throne, because he was illegitimate. The calumny was believed, and the decree of expulsion followed.

An address by Archbishop Richard J. Cushing, at the dinner tendered to Clergy Alumni by Rev. Father Rector on May 4, 1954 at Boston College.

A Never-Failing Source

The progress of the Church in the Archdiocese of Boston is in great measure parallel to the growth within the Archdiocese of the Society of Jesus. In the year 1611 the Jesuit Fathers arrived on the mainland of Canada. In that same year one of these intrepid religious, accompanied by a group of French traders, found his way along the coast of Maine to the island of Monhegan, where he raised the Holy Cross that so beautifully symbolizes the triumph of faith in New England. From that day to this the Jesuits have played an indispensable part in the execution of the divine plan which destined this area to be so important in the life of the twentieth-century Church. I shall not usurp the historian's task of tracing in detail the steps through which the Jesuit Fathers have reached their present position of spiritual influence in our midst and in so doing have entered into the spiritual formation of our Archdiocese. I shall limit myself to a few reflections of a more particular nature on the part which the Jesuits have played in developing vocations to the priesthood and in the broader field of the training of our Catholic youth for their membership in the Church of God.

The Jesuits and Vocations

In 1864, when Boston College opened its doors, there were less than seventy priests in that part of southern New England which then constituted the Archdiocese of Boston. Only ten years before, after a frightful tragedy in which the original foundation laid by Bishop Fenwick had been swept away by fire, the new Holy Cross College had been erected and had already sent many of its graduates into the Boston area. Bishop Fitzpatrick, who had sustained the courage of the Jesuits during these trying days, now sought their help in the creation of a new institution of higher learning in Boston. The beginnings were humble indeed, and present-day educators

might well look with disdain on the meagre material resources with which Boston College carried on its work during at least half of its period of existence. But in those early days there was a spirit of sacrifice which no obstacle could conquer, a devotion to the ideals of Christian learning which no want of material sufficiency could dampen. The successful achievement of the Boston College of today, and of the high school which shares its name, must trace its beginnings beyond the present, in which new buildings are added to old, beyond the past of immediate recollection, in which expansion was made possible through the generosity of an ever-increasing body of alumni, back to the days when the pioneer courage of a Fitzpatrick and a McElroy braved the cold indifference of a hostile majority, to take the first steps that brought the present far-flung institution to a point of immediate realization.

Here was the fire of supernatural faith that has never been extinguished. It is not too much to say that the phenomenal growth of the diocese, its erection into an archdiocese in 1875, and above all the increasing numbers of vocations which made this growth possible could never have been brought about if there had been no Boston College to prepare young men for ecclesiastical seminaries, and to develop in those who were destined for business and professional life the sane and constructive outlook that is necessary to keep God in the world.

We are happy that the establishment of Jesuit schools and colleges in New England has likewise made it possible for the Society itself to recruit its candidates in numbers adequate for its work. As we pay tribute to the Jesuits today, however, our first thought is to acknowledge the debt which the Archbishops of Boston owe to them for having planted the seeds of priestly vocation in so many who have labored as priests of the Archdiocese. The foundation of St. John's Seminary in 1884 could never have been contemplated, if the Jesuits had not already provided the educational environment in which the hearts of young men would be turned towards the priesthood, and their minds and characters given the preliminary formation so essential for the specialized training which the Seminary must afford.

Among the thirty-five students who were enrolled in St. John's Seminary on the day of its opening in 1884, fifteen had

received their early education at Boston College and three more at Holy Cross. From that day until 1940, when the Archdiocese was at last able to establish its own Minor Seminary in accordance with the requirements of ecclesiastical law, the Seminary looked to a great extent to Boston College and Holy Cross as proving grounds for its prospective candidates.

Even today, when diocesan high schools have multiplied and several other colleges are cooperating to afford Catholic education for all who want it, and can profit by it, the Seminary still finds in Jesuit schools a never-failing source of vocations. At the present time almost forty high schools and colleges have former students in our archdiocesan Major Seminary; but the figures show that five-twelfths of the total number of our seminarians have at some time attended either a Jesuit high school or a Jesuit college.

These figures bear eloquent testimony to the debt which the Church in New England owes to the Society of Jesus. I am certain that the records of Boston College High School and Boston College, to say nothing of Jesuit institutions in other parts of New England, could afford even more convincing proof that large numbers of their former students have found they way into both the religious and diocesan priesthood.

The Jesuits and Education

More significant than mere numerical strength, however, is the influence which the Jesuit system of education has exerted in maintaining standards consistent with the requirements of the priesthood and the Christian way of life. The Jesuits have been faced with the need of meeting the demands of the modern educational world, which emphasizes training for function rather than for the development of human capacities.

The last three decades have witnessed a radical change in the curriculum of Boston College. Those of us who matriculated in the earlier years of the century found little opportunity for the specialized studies which the students of the present day are afforded. Today the undergraduate student at Boston College can find courses which will prepare him according to universally accepted standards, for law, for teaching, for medicine and dentistry and other scientific pursuits. In spite of this diversified program Boston College has

Most Rev. Richard J. Cushing, D.D., Very Rev. Joseph R. N. Maxwell, S.J., Leo C. Donahue, Alumni President

never lost sight of the general purposes for which education in a Catholic College must always be directed, and it is for this reason, above all others, that its Faculty deserve today our commendation and our thanks.

The same cannot be said of secular educational institutions, which have tended all too strongly to sacrifice culture for material advantage. The humanizing influence of classical studies has lost its appeal; the university student has learned to measure the value of his courses in terms of the salary they will enable him to make. Unfortunately the greatest opportunities today lie not in fields of pure scholarship, but in those of scientific achievement. Science ministers largely to the body; it stops short of the deeper yearnings of the soul. Modern educators are beginning to realize that in yielding to the demand for training that will have material value they are standing in the way of the spiritual growth that is essential for a rightly ordered human society. Man does not live on bread alone. The secrets of the atom, however deeply penetrated and usefully applied, contribute little to the development of the whole man.

Thus we hear once more the praises of the liberal education that emphasis on science has relegated to a position of secondary importance. A few thoughtful minds, contemplating with horror the selfishness and lack of culture of large numbers of university students, are demanding that training for living in society be restored to a position of effective influence in undergraduate curricula, and that specialized skills be imparted only to those who have grown to human maturity under the disciplinary force of classical studies. Catholic educators approach this problem from the supernatural point of view of man's ultimate destiny.

What modern youth needs is, not so much the humanizing power of a liberal education as the integrating dynamism of a reasonable philosophy of life. Young people must be taught not only what they can do but what they are; not only how human society had developed in its historical past, but what has been its origin in the timeless antecedents of worldly events; not only what are the economic possibilities of human striving, but what is the ultimate goal in which every form of

human activity finds its true meaning and justification. No amount of merely human culture can substitute for the eternal truths on which human society is founded. No culture can be truly human, unless it draws its inspiration from God and points the way to eternal happiness in God's presence.

It is reassuring that Boston College, while growing to meet the demands of the modern educational world, has kept philosophy in its rightful place as a subject of major importance and has expanded its courses in religion to the proportions of treatises in elementary theology. It thus fortifies its graduates for eternity while equipping them for success and prosperity in their sojourn here below. Boston College has thus strengthened the principle on which the Church has always insisted: that Catholic education provides for our Catholic youth the best possible preparation for the proper discharge of their responsibilities to God and country. The Catholic philosophy of life, developed under the safeguards of divine revelation and the infallible authority of the Church, affords a proper perspective from which every problem of modern society may be viewed, and subjects to the control of absolute truth the trial-and-error procedures which are necessary antecedents of progress in every field of human enterprise. No Catholic can be truly educated unless his basic convictions have been developed in accordance with right reason and brought to practical application under the influence of divine grace.

This is why we cannot suppress feelings of apprehension and misgivings as so many Catholics, for reasons which often seem to be insufficient, insist on sending their sons and daughters to secular institutions of higher learning despite the availability of equal opportunities in colleges and universities conducted under Catholic auspices. It is no longer possible to urge the objection that standards of scholarship are maintained elsewhere which we are unable to meet, or even that opportunities for advancement are greater elsewhere than we are able to provide. The time has come when we should make a concerted effort to present Catholic education to our people as an advantage and an enviable privilege rather than as a duty to the Church which comes into conflict with their ambition for worldly success.

Our Obligations to Our Educators

On this occasion, therefore, when the President and Faculty of Boston College have so graciously invited the Diocesan Clergy to join with them in commemorating its long years of successful achievement, we may well ask ourselves to what extent the promotion of the cause of Catholic education is our responsibility as well as theirs, and to what extent it may be possible and necessary to bring the functioning of our parishes into relation with the work of the Catholic College. Boston College and Boston College High School, along with every other Catholic college and secondary school in this area, have afforded ample proof of the part they are able and willing to play in the development of vocations and in the dissemination of Catholic ideals. What are we bound to do for them, we who serve the faithful in their individual parishes and dispense to them week after week the treasures of divine grace by which their supernatural life is sustained?

Without question our first obligation is to impress on our people, in our sermons and instructions and in our contacts with them as individuals the seriousness of their obligation to take advantage of the opportunities for Catholic education which are placed at their disposal. To break down the prejudice against Catholic higher education which still exists in some circles, and to persuade our people generally that the Catholic college has a definite and indispensable place in the world, as well as in the Church, is a delicate task which must be approached with the greatest possible prudence. We have already won the victory in the field of secondary education; we cannot build high schools fast enough to satisfy the demands of parents who have found in actual experience that the Catholic high school has something to offer which they cannot find elsewhere. It is our duty to God and the Church to make this same effort in the field of higher education, to remind our people of their obligation to continue the religious education and training of their sons and daughters beyond their high school days and to warn them of the dangers to their faith which modern secular education almost always presents. As pastors of souls we cannot be indifferent to the problems which face our young people who are fortunate enough to be able to attend college. We must create in them and in their parents

the impression that we are interested in them, that we are concerned about the preservation of the faith which we have helped to nurture in them from their childhood days and that we are able and willing to help them in the right choice of their future educational environment. Oftentimes just a word of friendly advice from a priest will suffice to determine hesitant parents to choose a Catholic college for their sons and daughters and to convince the sons and daughters themselves of the long-range benefits which they will derive from a Catholic education.

We have another obligation towards the Catholic college which I think is somewhat less likely to impress itself upon us. When our Catholic young men and women leave college after having received their degrees, they still belong to our parishes. They are in a position, as educated Catholic laypeople, to render exceptional service to the cause of Catholic Action. We must be ready and willing to recognize their superior attainments and to encourage them to participate intelligently and actively in our parish life.

Above all, we must provide for them, in our sermons and instructions the intellectual stimulation and the inspiration which will keep them firm and loyal in the faith which their Catholic education has developed. Our parish societies should be organized and directed with an eye to the number of needs of our parishioners who are capable of deeper than average penetration into the truth of divine revelation. We must provide sympathetic and prudent direction, both in and outside the confessional, for those who may have unusual difficulties and those who may yearn for the higher degrees of spiritual perfection.

Unless we make a determined effort to present the Church to our educated laity on their own level, it is more likely that large numbers of them will lose their faith. We must be all things to all men because the divine mysteries which we dispense are meant for all, and can bring lasting comfort and peace to all. We must not be responsible for turning any group of the faithful away from their parish church because of our failure to provide for them spiritual advantages which they are capable of profiting by and which our own clerical education should have trained us to give them. Only thus can the

work of the Catholic college be continued. Only thus can we render full measure of cooperation to our Catholic college faculties who represent our strongest line of defence against the paganism of modern education.

May God bless and strengthen the President and Faculty of Boston College! May He reward with ever-increasing success their efforts to save our Catholic young men for God and for the Church! We pledge to them today every assistance within our power to render. We shall all work together, shoulder to shoulder, in the sacred cause which unites us through the sacred priesthood of Christ our Lord.

* * *

Historical Statement

Boston College, one of the twenty-eight Jesuit institutions of higher learning in the United States, had its beginning in the days of the Civil War. In 1857, Father John McElroy, S.J., the superior of old St. Mary's in the north end of Boston, purchased the property and began the erection of the buildings which were to house the college on Harrison Avenue. By an act of the Massachusetts Legislature in 1863, the college was formally incorporated as a university, and on September 5, 1864, the doors of the college were first opened to students. Its first president was Father John Bapst, S.J., whose heroic sufferings for the faith in Maine had made him a famous figure in New England history.

After a half century of existence in that location, the college was transferred in 1913 to its present site at University Heights, Chestnut Hill, Newton. Thomas I. Gasson, S.J., was the courageous and far-sighted president who planned and carried out this change.

Since coming to the Heights, Boston College has grown steadily. Its campus is spacious and attractive and is adorned by a group of buildings which are universally acclaimed as outstanding monuments of Collegiate Gothic in the United States.

I count everything loss because of the excelling knowledge of Jesus Christ, my Lord. Phil., III, 8

The Meditation on the "Foundation" in the Light of Saint Paul

Jean Levie, S.J.

INTRODUCTION

The days are gone forever when commentators could regard the meditation on the Foundation in the Exercises as a page of natural philosophy, not necessarily presupposing the supernatural economy of the beatific vision and grace. Today everyone admits that in the mind of St. Ignatius the opening meditation introduces us immediately to the supernatural order and that it cannot be understood apart from that order.

The days are gone forever when not a few supposed that Christ was not to appear in the Exercises before the beginning of the second week and that He had no essential role during the first week; as if the reconciliation of the sinner with the heavenly Father could be effected without Him who is for us the unique way to salvation, the sole Savior, the only Redeemer! From the first colloquy of the first exercise of the first week St. Ignatius puts me on my knees before Christ on His cross and has me ask: *Quid egerim ego pro Christo, quid agam pro Christo, quid agere debeam pro Christo.* The whole first week of the Exercises, including the meditation on the Foundation, is doctrinally just as Christocentric as any other part.

Finally, the days are gone forever when certain friends and certain enemies of the book of the Exercises considered it to be primarily a powerful ascetical training of the will, which could be conceived psychologically as independent of grace and of the divine economy of salvation by a free, heaven-sent gift. Today everyone likes to point out the central place grace holds not only in the theology of the Exercises but even

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in the tiniest psychological details of the book. St. Ignatius is more convinced than anybody that God always begins, and that man's role consists merely in accepting or refusing the divine gifts.

1. Essential Points in the Theology of St. Paul

In recalling these three phases of recent progress in interpretation of the Exercises, three essential points in the theology of St. Paul naturally come to mind.

Man achieves his salvation not through his natural powers, nor by the moral effort of his intellect and will, nor by realizing his own "justice," but by subordinating his whole being, his intellectual and volitional powers to a higher justice which is born of faith and grows with faith, by subjecting these natural powers to a free gift sent from heaven, the "justice of God." Christian asceticism is essentially supernatural and cannot be reduced to a natural theodicy or natural ethics.

Of this radical transformation of human morality Jesus Christ is the sole Mediator. Through Him alone we pass from sin to Life; solely through Him and in Him we are sanctified by being gradually assimilated to Him, *a claritate in claritatem,* until we reach the perfect likeness of heaven.

And all that is a gift, a free divine initiative, God's grace, the unique cause of all holiness and all moral greatness. Grace alone can restore the moral balance of our nature, weakened by sin. It alone can be for us the principle of a higher moral dynamism which comes from Christ and not from ourselves; which ends in Christ and through Christ in the Father.

2. Parallel Actions of Grace

We intend to show in this article how the fundamental meditation of the Exercises finds its full value and perfect meaning in the light of the ascetical and mystical doctrine of St. Paul. This is, to our way of thinking, but one example of many. Similarly the Ignatian doctrine *De regno Christi* could be compared to the *Christocentrisme* of St. Paul; the concept of the third degree of humility could be compared to the Pauline theology of mortification; the whole book of the

Spiritual Exercises indeed is best illumined by the theology of St. Paul.[1] No Christian doubts, of course, that the true Christian asceticism of the Catholic Church, whether it be Augustinian, Benedictine, Dominican, Franciscan or Ignatian, finds its ultimate justification in the heart of the inspired writings, in the Gospels, in St. Paul and St. John, and through them in Our Lord Jesus Christ. This article, therefore, makes no pretense of making some new discovery, any more than would a similar article on St. Benedict, St. Francis or St. Dominic. But a member or friend of one of the Catholic Church's schools of spirituality always finds consolation and profit in tracing the thought of the Founder of the Order, of the initiator of the doctrine, to its infallible sources guaranteed by divine veracity. It is reassuring to ascertain not the fact of this basic accord—for this is already guaranteed by the Church's approval—but the manner and nature of the accord.

Such is the purpose of this essay, expository in nature—worked out during the course of retreats to priests and religious—concerning the doctrine of detachment as it is proposed by St. Ignatius in the Foundation.[2]

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[1] Still, there is no effort here to make a study of "sources" in the usual meaning of the word. Although St. Ignatius continually meditated on the Gospels and quoted them, he rarely cites the Epistles of St. Paul in the Exercises, the Constitutions, or in his correspondence. Nor does he seem ever to have made a profound study of them. The parallelisms that can be established do not prove an immediate and conscious influence of St. Paul's thought on his, but simply show, on the one hand, the influence of the Church, which in various ways communicates the substance of the inspired writings to her children, and on the other hand the parallel action of grace, which directs all Christian souls according to the same essential principles.

[2] We give here the text, translated by Louis J. Puhl, S.J.:

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.

"The other things on the face of the earth are created for man to help him in attaining the end for which he is created.

"Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him.

"Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition.

A preliminary remark will clarify our procedure. Most interpreters recognize that the Spiritual Exercises of St. Ignatius have, besides their general aim of a total Christian formation—a fact that has led the Society of Jesus to make them the substance of every retreat of its members from their entrance into the novitiate until their death—a particular aim, which is attained for the most part the first time they are made. They are a method of "election," or more precisely, of "choice of a state of life," of a new orientation of life in the light of the divine plan. This particular aim in many details flows over into the structure of the Exercises and sometimes particularizes what is really more general and more basic in St. Ignatius' total thought.

We are well aware, for example, in the meditation on the Two Standards that the first two degrees of the devil's tactics, love of riches and worldly honor leading to pride, are precisely the two essential obstacles that turned Christians of St. Ignatius' time away from the religious or priestly life. But that does not mean that for St. Ignatius the general tactics of the devil are always and everywhere those that are here considered from the limited aspect of the election. Likewise we are convinced that, especially for one who has already made the Exercises several times, the meditation on the Foundation ought to be constructed in the light of St. Ignatius' total thought on God, as expressed, for example, in the *Contemplatio ad Amorem:* the whole history of our salvation starts with the idea that God gives Himself, the basic idea of the *Contemplatio ad Amorem.*[3] *Amor consistit in communicatione . . .; adducere in memoriam . . . quantum mihi dederit* (*Deus*) *ex iis quae habet; et consequenter*

Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.

"Our one desire and choice should be what is more conducive to the end for which we are created."

[3] Here we have in mind only that part of the *Contemplatio ad Amorem* which completes the Foundation from the point of view of the divine initiative and communication of God to His creatures. Other aspects of the *Contemplatio ad Amorem,* particularly the admirable fourth point, might provide a subject for a further study. On this, too, St. Paul would shed light.

(*quantum*) *idem Dominus desideret dare seipsum mihi in quantum potest . . .*

SUPERNATURAL ASCETICISM

1. In the Foundation: *"Man Was Created"*

The meditation on the Foundation is clearly to be taken on the supernatural plane—the only way ever envisaged in the exclusively religious thought of St. Ignatius. Clearly for him the formula *homo creatus est* signifies the real order in which we live and launches the meditation on the note of our supernatural elevation, and concludes it with the salvation of our souls (*ut salvet animam suam*), which implies all the wealth of the beatific vision. This is indeed the only justification for the radical detachment proposed here. Clearly for St. Ignatius all this is God's gift and therefore, from this moment, the preparatory prayer of each meditation resumes under the form of a prayer the doctrine of the Foundation: I ask God *ut omnes meae intentiones, actiones et operationes pure ordinentur in servitium et laudem suae divinae Maiestatis.* Finally, it is clear that here, as everywhere in the thought of St. Ignatius, Christ is present as our Mediator and only Savior. St. Ignatius is aware that the meditation on the Foundation will become clearer in due course; it will reappear especially in the meditations dealing directly with Jesus Christ. In the *Contemplatio de Regno Christi* the offering is made to Christ in the second point: *omnes qui habuerint judicium et rationem offerent se totos ad laborem,* the task set down in the Foundation. It will appear again in the essentially Christocentric consideration of the three degrees of humility, where the attitude of the Foundation shows up clearly in the second degree.

The doctrine underlying the meditation on the Foundation is, therefore, very pervasive. St. Ignatius' procedure is to raise our intentions to the level of eternity and direct our daily actions on the plane of our eternal destiny. The essential orientation of our whole life, as well as of each action, must be determined with reference to eternity where God will be all in all. By creation God has given man all that man has and is naturally; but God has done infinitely

more: He has given Himself in the entire supernatural economy, promising man happiness above his natural powers, because it is the happiness of God made ours; proposing to man a love which surpasses his natural powers, because it is a participation in the love of God for Himself. The most disinterested love of God and the supreme joy of man in this same love constitute man's supreme detachment. In this future condition of man, beatified in and by love, consists the glory of God. The Foundation demands that we undergo an apprenticeship here on earth of this supreme "detachment" of heaven. During the trials and struggles of our life on earth we are to make our soul fit for eternity. Between our life in time and that which is timeless there is no opposition; there is a basic continuity: *gratia initium gloriae.* Man does not mortify himself on earth in order to enjoy life in heaven; he does not humble himself in his present state to be glorified hereafter; he does not deny himself nor detach himself at the present moment in order to regain himself or realize himself for eternity. Nothing is negative or temporary in our Christian way of life; its whole structure is positive, lasting, eternal. Mortification, humiliation, renunciation are intended gradually to fashion within us the detached soul, essentially humble and in love with God, which will be ours in eternity and which will find its supreme happiness in this very love. Our daily life of love, praise and service of God is already raised by grace to the level of the supreme love and total praise of God in the glory of heaven.

Obviously this makes no sense and cannot be justified except in the supernatural economy. By himself man is incapable of grasping this outlook on eternity and of making his soul a citizen of heaven unless there is a constant call from above and unless there is a free gift of grace, which alone can draw us up to God because it comes down from Him.

2. In St. Paul: *"Our Citizenship Is in Heaven"*

If we look for the central theme of the spirituality of St. Paul, the one from which all the others flow, we can find it in the *Epistle to the Philippians,* III, 20: "Our citizenship is in heaven." Here especially the thought of Paul is Christocentric: the presence of Christ in heaven makes our

heavenly citizenship real and tangible; in fact he adds: "from which also we eagerly await a Savior, our Lord Jesus Christ, who will refashion the body of our lowliness, conforming it to the body of his glory" (*Phil.* III,20-21).

Now to be a citizen of heaven is not only an assurance for the future, but a present reality, an actual moral state: "For you have died (i.e., died to the old man and the whole economy of the old world) and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory" (*Col.*, III,3-4). At present the Christian lives with Christ in God the life of heaven, hidden from men, dead to purely human interests, a life lacking only one thing: its manifestation. In this way the essential continuity between the present and future life of which we have been speaking is clearly affirmed; the difference between the two lives is a question merely of manifestation. That very glorification which would appear to be the essential element of the future life is already developing in the spiritual aspect of the present life: "But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory (*a claritate in claritatem*), as through the Spirit of the Lord" (*II Cor.*, III,18). Our Christian life continually reflects within us the unveiled glory of Christ, who is God. This action of Christ is not only exterior but also interior, likening us interiorly to Christ, not gradually diminishing, like the divine radiance which shone from Moses, but rather always growing, causing us to enter more and more into the splendor of Christ. This is normal, since Christ is the principle of all spiritualization—the spiritualization which is proper to the life hereafter.

CHRISTOCENTRIC DETACHMENT

1. St. Paul: *"Hoc enim sentite in vobis quod et in Christo Jesu."*

Our duty then is clear: to fashion a "soul for eternity" is to endeavor to make one's own the sentiments of Christ, to fashion a soul like Christ's: *"Hoc sentite in vobis quod et in Christo Jesu"* (*Phil.*, II,5). The detachment preached by Paul is Christocentric; our longing for heaven, our loftiest

intentions are founded on the resurrection of Christ: "Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are earth" (*Col.* III,1-2).

This total and fundamentally supernatural detachment is based on a truth of Christianity often recalled by St. Paul. The Christian is holy, not with a natural holiness acquired through the light of his own intellect and the strength of his own will, but with a holiness received as a gift of God. Our "justice," our moral worth, is not the "justice of works," our works, but the "justice of God," which is freely communicated to us and will produce within us divine qualities, the fruits of the Spirit. "But now the justice of God has been made manifest independently of the Law . . ., the justice of God through faith in Jesus Christ . . . (Men) are justified freely by his grace . . . to manifest his justice, . . . to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus. Where then is thy boasting? It is excluded" (*Rom.*, III,21-27). The most basic principle of Christian detachment is that our holiness itself is a pure gift of God; it is the "justice of God," the "holiness of God," revealed in Christ, manifested on earth. It becomes truly ours, an inner principle of a new life elevated above itself and divinized. I have become "a new Creature" according to the constant teaching of St. Paul (*II Cor.*, V,17; *Gal.*, VI,15), "a new man" (*Eph.*, IV,24; *Col.*, III,10). But all this is a gift from above, a gift which I receive humbly, without having deserved it. From the beginning to the end of my new life God gives Himself to me and transports me entirely into the sphere which is His own so that I may live by Him and for Him. The very richness of the divine gift becomes for me a principle of complete humility, since all comes from Him, and a principle of absolute detachment from passing concerns, in the light of my sharing in the happiness of God promised to us, and in the glory of God.

For, as St. Paul says so often, we are called to share in the glory of God (*Rom.*, VIII,18,21; IX,23; *I Cor.*, II,7; *II Cor.*, III,18; *Eph.*, I,17-18; *I Thess.*, II,12; *II Thess.*, II,14), we

hope for it (*Rom.*, V,2; *Col.*, I,27); the great misfortune of men before the coming of Christ was to be deprived of it (*Rom.*, III,23). Never has Paul indicated any possible opposition between the glory of God and complete human happiness.

It is well known that the Hebrew word, "kavôd," glory, is not interpreted very accurately in the Latin phrase, classical since its use by Cicero, *clara cum laude notitia.* The Hebrew mind, instead of taking its point of view from the judgment of someone else who knows and praises another's greatness, starts from the greatness itself, from the wealth of its content, from the personal value which makes it so deserving of respect. The glory of God is the hidden splendor of the Almighty manifesting Himself to our senses; it is His infinite perfection seen by others, brilliant to behold and powerful in its works. The strength of Jahweh and the glory of Jahweh are synonymous in several contexts.

In the *Old Testament* the supreme blessing is "to see the glory of Jahweh" (*Isaias*, XXXV,2; LXVI,18; cfr. *Exod.*, XXXIV,29 ff.). In the *New Testament* it is the participation in the glory of God promised to the elect, because God has destined them to be *conformes imaginis Filii sui* (*Rom.*, VIII, 29); because Christ *reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae* (*Phil.*, III,21). The glory of God consists in communicating Himself, in making human beings share in the Son's supreme love for the Father—and this is the supernatural perfection of every man, the highest good of the intelligent creature, who aspires to it even naturally, as to a free gift beyond his reach.

If all this requires detachment from and the renunciation of passing goods, it is the adolescent's renunciation of his childhood toys and youthful tastes in order to adopt the attitudes of a man: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known" (*I Cor.*, XIII,11-12).

God asks sacrifices and self-denial from us only to enrich us. Think what we may, do what we may, it is not we who give to God; it is He who gives and we always receive. The

glory of God is in the sanctity of men: "In this is my Father glorified, that you may bear very much fruit, and become my disciples" (*John,* XV,8). The holiest man is the one who has received most. To give oneself wholly to God, to make sacrifices which seem heroic, is to receive from God, to receive God. One of the most striking and consoling aspects of the theology of St. Paul is his insistence on the divine initiative, on the justice of God which comes from above, is shared with us through Christ, and becomes our own, remaining nevertheless more Christ's than our own.

Our adherence to these higher gifts is expressed by the three virtues of faith, hope and charity, brought to the attention of the Thessalonians in the very beginning of the inspired lines which Paul has left us (*I Thess.,* I,3). These, he told the Corinthians, are the only three means of attaining what is lasting, the three virtues which make us constantly aware of the eternal: *Nunc autem manent fides, spes, charitas, tria haec* (*I Cor.,* XIII,13). For this reason no human detachment or self-denial will have any value except in so far as it derives from our deepest faith, hope and charity, at the same time planting these virtues deeper in our heart.

2. St. Ignatius: ". . . *tantum* . . . *quantum* . . . ."

There is one last point by way of clarifying, in the light of St. Paul, all the doctrinal wealth of the meditation on the Foundation: the concrete, practical aspect of this detachment (*indifferentia*) which St. Ignatius makes the basis of his Spiritual Exercises. Temporal goods, events and situations are only means to achieve an end superior to the passing event; the means are used only *tantum* . . . *quantum,* according to the exact measure in which they help obtain the end; they are rejected in the exact measure in which they withdraw us from this end. To arrive at such clarity of judgment and flexibility of will in the use of creatures we strive gradually for that disposition of soul which gives things their right value, for that "indifference" which raises the whole man above the sensible reactions of self-interest, pleasure or imagination until we reach that detachment which rivets the will to eternal and definitive values and scorns what is merely passing.

St. Ignatius has in mind here preparation for the election, the fundamental ordering of our whole life in keeping with the divine plan. But he has more especially in mind the formation of the supernatural man through the constant exercise of this Christian detachment. We have already recalled its purpose: the gradual formation during this life, by fidelity to grace, of a soul which is a citizen of heaven, a soul prepared for eternal life.

GOD'S INITIAL GIFT OF GRACE

1. For Ignatian Indifference

It is undoubtedly a difficult task to become supernatural without destroying or falsifying nature. It is difficult to realize in ourselves God's designs, which raise us above human nature, and not underestimate the deep-seated inclinations put in us by God our Creator. It has often been shown that the greatest difficulty in the spiritual life is not mortification or self-denial, but the judicious selection of mortifications and self-denial which will make us supernatural, creating in us a new man according to grace, and not a stoic lacking all human spontaneity. Grace alone can produce in us this miracle of light and strength, teaching us what uplifts and giving us the courage to accept it from God. We rise to God only if God calls us. Grace always proceeds the same way: within the soul of man it causes the attraction for goods of eternal worth to work constantly in conjunction with disaffection from things of passing value. We do not become detached in order to impoverish ourselves or diminish our worth, but to enrich ourselves and increase our stature by attachment to the eternal. This detachment raises us to a better understanding of heavenly gifts and to a more ardent desire for them. It is always God who gives and gives Himself. His glory consists in the ceaseless communication of Himself, inclining us more and more to the love of God, the love with which God loves Himself.

2. For St. Paul's Principle of Detachment

In the life of St. Paul this detachment from the temporal was always inseparably united to attachment to eternal gifts.

Always foremost in his thought was the notion of God's gift, of God's love which stoops down spontaneously to humanity in order to pour out God's wealth on us. Any activity of man which is directed to God, any human detachment is really only the response to a call, or more exactly, simply man's acceptance of God's action within him. No sooner does Paul express his ardent personal striving to take hold of Christ than he brusquely changes the direction of his sentence to show that it was Christ who first took hold of him: "that I may know him and the power of his resurrection and the fellowship of his sufferings: become like to him in death, in the hope that somehow I may attain to the resurrection from the dead. Not that I have already obtained this, or already have been made perfect, but I press on hoping that I may lay hold of that for which *Christ Jesus has laid hold of me* (*Phil.*, III,10-12).

All creation is under tension and groans for what is beyond, because God has offered the fullness of His gifts. The whole eighth chapter of *Romans* utters the sharp and anguished cry of our present universe for eternal life. Here Paul notes the nothingness of the temporal in comparison with the eternal: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (v.18); our body will be fully ransomed and liberated only in the life to come: "we ourselves groan within ourselves, waiting for the adoption of sons, the redemption of our body" (v.23); our mind feels itself here on earth terribly ignorant in view of God's promises: "For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings" (v.26). Behind all this is God's love for us: God loves us and leads us infallibly through Christ to our goal: "Who shall separate us from the love of Christ (from Christ's love for us)? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? But in all these things we overcome because of him who has loved us" (v.35-37).

Paul has defined as the essential condition of all detachment the vision of the eternal in the things of time: "while we look not at the things that are seen, but at the things

that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal" (*II Cor.*, IV,18). Surely this vision of the eternal in our temporal life is one of those inspired directives which best express the ideal which St. Ignatius attempts to achieve in the meditation on the Foundation. This vision based on faith is the source of detachment.

Citations from St. Paul could be multiplied indefinitely expressing this spontaneous (one could almost say "instinctive") orientation of his thought towards eternity, that eternity where Christ is so closely united to us and where He has a place for us. This orientation is well summed up in the text cited above: *Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens; quae sursum sunt sapite, non quae super terram* (*Col.*, III,1). Detachment is possible only by virtue of the Incarnation and Redemption, fulfilled in the Resurrection. The detachment of the Foundation was actualized on earth once and for all when Christ came among us to "die to sin," to be "crucified to the world"; and it is only the strength of His detachment that can inspire and direct ours, or more exactly, that is communicated to us and becomes ours. It is the victory of detachment, brought about by the Resurrection of Christ, which lights up our path and carries us into the sphere of the hereafter. From now on "we overcome because of him who has loved us" (*Rom.*, VIII,37).

Moreover, formulas which express the drama of Calvary are used by Paul to sum up Christian detachment. His highly expressive language centers around the idea of death and crucifixion: *Mortificate ergo membra vestra quae sunt super terram* (*Col.*, III,5); "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (*Gal.*, VI,14). Paul's language is standard Christian vocabulary: "mortification," a "crucified life," etc. This *Christocentrisme* with its passionate devotion to the Master is what gives Paul's detachment its remarkable spontaneity, ease and vigor. Compared with the divine gifts offered to men by Christ, purely human values no longer exist; whatever is purely natural and not incorporated into the new economy is mere waste: "But the

things that were gain to me, these, for the sake of Christ, I have counted loss. Nay more, I count everything loss because of the excelling knowledge of Jesus Christ, my Lord. For his sake I have suffered the loss of all things, and I count them as dung that I may gain Christ . . ." (*Phil.*, III,7-8).

St. Paul's scorn for the things of time is so instinctive that it sometimes inspires him to express involuntarily certain ironic paradoxes which he hastens to correct immediately. The Christians of Corinth were hurting the union among themselves by carrying their conflicts of purely human interests before pagan judges. Paul's reaction is typical. You Christians who are called to judge the world, "are you unworthy to judge the smallest matters?" And carrying his thought to the extreme: "If therefore you have cases about worldly matters to be judged, appoint those who are rated as nothing in the Church to judge." Temporal interests are so incidental that anyone at all in the Church, even the least talented, is qualified to be judge of them. But then immediately, alerted by administrative talent, Paul corrects himself: "To shame you I say it. Can it be that there is not one wise man among you competent to settle a case in his brother's matter?" Paul can't understand how a temporal concern could lead Christians to compromise their mutual union: "Nay, to begin with, it is altogether a defect in you that you have lawsuits one with another. Why not rather suffer wrong? Why not rather be defrauded?" (*I Cor.*, VI,1-8).

Paul carries his scorn for the temporal so far as to charge his converts to remain voluntarily in their present social class, provided they can find in that state the means of sanctification: "Let every man remain in the calling in which he was called. Wast thou a slave when called? Let it not trouble thee. But if thou canst become free, make use of it rather" (*I Cor.*, VII, 20-21). For Paul enslavement or freedom has no importance with respect to eternal goods; as long as the latter can be had, nothing else counts.

SUPPOSITION OF A TRUE CHRISTIAN HUMANISM

Does that mean to say that from a human point of view Paul does not suspect the need for the natural order in our

present life rooted in the very constitution of our being? Does he fail to understand the social and individual needs arising from our very nature as created by God? At the root of this detachment of both Paul and Ignatius is there not a kind of scorn for scientific progress, social progress, spiritual progress? Isn't there a full renunciation of all humanism, however legitimate it may seem to us?

Quite the contrary. It seems to us that St. Paul's thought, as well as St. Ignatius', leaves a wide opening for a true humanism which is included in the total divine scheme of things. We cannot begin to treat here so vast a problem; this question would take too much space and is beyond the scope of this article.[4] The conclusion, however, is important. From Paul's viewpoint what comes first in the history of humanity is necessarily the divine intervention through Christ. In the present economy we do not start with man and arrive at God; everything comes down from God to man. For the expression, "Christian humanism," Paul would no doubt prefer "human Christianity," which indicates more clearly the essential primacy of the supernatural element, the beneficent influence of the gift of Christ on everything human, and at the same time Paul's deep respect for the work of God the Creator. St. Paul's thought is that in the last analysis nothing is lasting, useful or fruitful on earth unless one first accepts the principle that a divine gift has been given through Christ and that one must submit himself freely to what is sent from heaven for our salvation and enrichment. Knowledge which is not open to the humble attempt to understand the mystery now revealed to men by the wisdom of God will remain *Sapientia huius saeculi et principum huius saeculi qui destruuntur* (*I Cor.*, II,6). To reach its full significance in the divine plan, to be redeemed, the human body must let itself be spiritualized by the risen body of Christ: "No, the body is not for immorality, but for the Lord, and the Lord for the body. Now God has raised up the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ?" (*I Cor.*, VI,13-15). Even the search

[4] Cf. the remarks on this subject in our work: *Sous les yeux de l'incroyant*, 2nd. edition, 1946, pp. 131-135 and 150-152.

for God, if it has not already found Christ or is secretly directed by Him, will remain blind groping after Him (*Acts*, XVII,27), or "zeal for God, but not according to knowledge" (*Rom.*, X,2). Attachment by faith to the divine economy and to the mystery of God is the indispensable condition of complete natural progress and of all perfect human equilibrium, individual or social.

CONCLUSION

Thus Paul concludes with the triumphant affirmation of the Christian's victory in the world. Concerning the parties at Corinth in conflict about Cephas, Paul and Apollos he writes: "Therefore let no one take pride in men. For all things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come—all are yours, and you are Christ's, and Christ is God's" (*I Cor.*, III,21-23). An Anglican Exegete gives a perfect interpretation of the thought of St. Paul: "The believer in God through Christ is a member of Christ and shares in His universal lordship, all things being subservient to the Kingdom of God, and therefore to his eternal welfare, as means to an end. The Christian loses this birthright by treating the world or its interests as ends in themselves, i.e., by becoming enslaved to persons or things. Without God we should be the sport of circumstances and 'the world' would crush us, if not in 'life,' at least in 'death.' As it is, all these things alike 'are ours.' We meet them as members of Christ, rooted in God's love." [5]

Isn't that precisely the ultimate meaning of the fundamental meditation of the Spiritual Exercises of St. Ignatius?

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[5] Right Reverend Archibald Robertson and Rev. Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, (New York: Charles Scribner's Sons, 1911), p. 72.

Powerful and Brilliant Armor

George Zorn, S.J.

The indefatigable Father Young again puts every English-speaking Jesuit in his debt. In the past ten years his translations have provided us with a solid core of important Jesuit reading: Brou's *Ignatian Methods of Prayer* and *Ignatian Way to God;* Dudon's *Life of St. Ignatius;* Aurelio Espinosa Polit's *Our Happy Lot.* Father Young gives the impression in his latest work[1] that he was also the unnamed translator of Manual Maria Espinosa Polit's *Perfect Obedience;* for he tells us in the introduction of his new pamphlet that "the text of the Letter is practically that which appears in . . . the great commentary *(Perfect Obedience).*"

Innovations in the New Translation

I first compared the pamphlet with the translation in the Polit commentary, pp. 20-30. Almost every paragraph of the pamphlet shows changes from the Polit version. Thus in paragraph No. 4 the last sentence in the Polit reads, "From this you can judge, when a religious is taken not only as a Superior, but expressly in the place of Christ our Lord, to serve as a director and guide in the divine service, what rank he ought to hold in the mind of the inferior, and whether he ought to be looked upon as a man or as the Vicar of Christ." This exceedingly awkward sentence has been improved in the new pamphlet to read, "From this you can judge what rank a man should hold in the mind of an inferior when that inferior has taken him not merely as a Superior, but expressly in the place of Christ our Lord, to serve him as director and guide in God's service, and whether the inferior should look upon him as a man merely, or as the vicar of Christ our Lord." Despite the improvement in this and other places, a third redaction is needed to unravel "the leisured sinuosities of sixteenth century Spanish," and reweave them into good idiomatic English.

I next compared the new pamphlet with the standard English version we are accustomed to hearing in the refectory each month. There is no denying that in general Father Young's sentences are shorter and less complicated, but strange to relate, my impression was that by his choice of words Father

Young greatly tempered the pungency of much of the letter. For example in No. 12, the standard version reads, "There perishes that *zeal* and *speed* in performing . . ." Father Young substitutes two polysyllables, "promptitude and readiness."

In this same section, the standard version's "whole force and dignity of this virtue," becomes the colorless "all the perfection of this virtue."

In section 14 one is glad to note that the "obedient man is made a living holocaust most *acceptable* (not most *grateful* as the standard version has it) to the Divine Majesty."

Still, in section 15 one regrets any change in that quaint phrase, "It seems to me, most dear brethren, I hear you say," especially when it is such a small and insignificant change as Father Young's, "I think I hear you say, beloved brethren."

Section 16 wherein we were formerly urged to "hear their voice no otherwise than if it were the voice of Christ," becomes the good straightforward, "Consequently when the Superior gives you a command, do not take his voice to be any other than the voice of Christ."

The last sentence of section 18 reads as follows in the standard version, "Wherefore this manner of subjecting our own judgment, so as without questioning, to sanction and approve within ourselves whatsoever the Superior commands, is not only a common practice among holy men, but also to be imitated by all who are desirous of perfect obedience, in all things where manifestly there appears no sin." Father Young has, "What I mean to say is that this manner of subjecting one's own judgment without further enquiry, *supposing that the command is holy and in conformity with God's will,* is in use among the saints and ought to be imitated by anyone who wishes to obey perfectly in all things—where it is manifest, of course, that there is no sin." The words I have italicized do not appear in the standard version or in the Latin.

Instead of "declaring" to the Superior in section 19, Father Young would have us "bring to the notice of the superior," surely better English. Where the standard version urges that perfect obedience be practiced "as if the *whole good and safety* of our Society depended thereon," Father Young substitutes the less vigorous, "whole welfare." In this same section the

delightfully archaic "lowest by the middlemost and the middlemost by the highest," of the standard version emerges unchanged in the new translation except for the substitution of "midmost" for "middlemost," indeed a loss.

The final paragraph urges us in the standard version to be "*desirous and greedy* of so glorious a victory," not merely "to make every effort," as Father Young weakens the section.

"The danger in the spiritual life is great," says the Young version in section 11, "when one *advances* rapidly in it." Would it not have been better to retain "runs" in this context? If it is a true advance, and not a mere running to and fro, the danger is not so great.

In the new translation, St. Bernard remarks "that neither the endeavor of good works nor the tears of penitence would have been agreeable to Him out of Bethany." What has happened to "the quiet of contemplation"?

The Importance of Religious Obedience

Since 1953 marked the fourth centenary of this famous letter, it is fitting to have this commemorative edition. The pamphlet deserves the widest of circulations. For in this age there is danger of misunderstanding, not appreciating, and even opposing the truly sublime ideal of obedience proposed by St. Ignatius, who "received from God, as a work especially entrusted to him, the mission of bringing men to the practice of this same virtue (obedience) with greater earnestness."[2] There is a danger that this most powerful armor be weakened and its brilliance tarnished, for as Pius XII told us recently, "Some praise as the real peak of moral perfection, not the surrender of liberty for the love of Christ, but the curbing of such surrender . . . restrict liberty only where necessary; otherwise give liberty free reign as far as possible."[3]

Father Young's introduction and notes form an excellent up to date miniature commentary on the letter. His developments of the admittedly difficult sections of the letter are most welcome. Every smallest insight into the mystery of religious obedience is needed if we are to give an account of the obedience which is in us.

Even such a giant among modern spiritual writers as the Abbot Marmion showed no familiarity with St. Ignatius' letter,

and in fact drew unfavorable comparisons between the "economic" obedience of the apostolic institutes and Benedictine obedience, "desired in itself as the soul's homage to God."[4]

In the thirteenth century, St. Bonaventure had arrived at an opposite conclusion. In his *Expositio in Regulam Fratrum Minorum* the Seraphic Doctor had declared that the obedience of the monks was inferior to that of the mendicant orders, for the new form of obedience introduced by St. Francis is at the same time more intimate and more extensive than that of the ancient monasteries, because it is less limited by the letter of the rule and includes everything that can have any bearing on the spiritual usefulness of the subject.

Father Brodrick, in his *Origin of the Jesuits*[5] ironically attempts a synthesis,

> The Ignatian doctrine of obedience, so often harshly criticized and condemned, is substantially the same as that contained in the fifth chapter of the rule of St. Benedict, nor does anything that Ignatius says on the subject go beyond the following declaration of the Father of Western Monasticism, 'If perchance any heavy or impossible commands are laid on a brother, let him receive the order of the Superior with all meekness and obedience. But should the weight of the burden seem altogether to exceed the measure of his strength, let him patiently and opportunely put before the Superior the reasons why it is impossible for him to bear it, in no spirit of pride or resistance or contradiction. Supposing, then, that after this representation the order of the Prior remains what it was, the subject is to know that it is expedient for him, and to obey, relying out of charity on the help of God.'

But all such comparisons of obedience may easily become odious, and it is better that all strive for a thorough knowledge of the perfection of the virtue. It would appear that few spiritual writers today are doing this.

Recent Discussions on Religious Obedience

It has been remarked that the 1952 Congress of Religious at Notre Dame University rather soft-pedaled the notion of religious obedience. There were indeed three papers delivered on the subject. Mother Josita's discussion of "Special Problems of Religious Obedience in Modern Times,"[6] is excellent in dealing with the necessity of providing formal instruction and practical training in obedience to young religious directed to-

ward the formation of solid habits of perfect obedience. "Today as much as in the time of the desert fathers and St. Ignatius," Mother Josita remarks, "personal holiness demands the understanding and practice of blind obedience. Some modern writers seem to see in such obedience the unreflecting watering of a dry stick which to them seems outmoded." This is perhaps the most forthright affirmation of the need of blind obedience in all the recent literature.

In the men's section of the Congress, Reverend Robert E. Regan, O.S.A. discussed "The Exercise of Authority by Religious Superiors in Modern America."[7] Amid much sound advice and shrewd observation on the characteristics of the modern American young man, Father Regan makes such statements as the following, which are certainly very far indeed from the high ideal St. Ignatius teaches, "Is it asking too much that American religious superiors out of deference to the American temperament, approach the matter of the exercise of their authority in a kind of democratic manner?"[8] "I recommend that male candidates for the religious life in our country be advised as to the canonical limits of religious obedience . . . this should be emphasized."[9] There is certainly nothing wrong in doing this, but immediately Father Regan adds, "I further recommend that great discretion be used in acquainting American religious candidates with the principle of what is termed 'blind obedience'. After all, blind obedience does pertain to the higher areas of spiritual perfection . . . (and) should not be an item in the ordinary spiritual diet of American male religious." Having remarked that, "if a religious can grow up to the exercise of 'blind obedience', all well and good," he goes on to observe. "On this point it may be well to note that every command of a religious superior must be submitted to a cursory examination by the religious receiving it. We are all forbidden by a higher law to execute any command contrary to the law of God; and how would the religious subject avoid such a danger if he did not examine . . . the commands given him."[10] Father Regan seems to say with one breath that blind obedience is "well and good," and at the same time that a subject obeying blindly cannot avoid the danger of executing commands contrary to the law of God. Such a confusion one feels could be overcome by a careful

study of St. Ignatius's letter. "No one would wish religious authority to be watered down or religious obedience to dry and shrivel up," the author is careful to conclude, but his treatment of the subject is fraught with great dangers.

Father Paul Kevin Meagher, O.P. contributes the most thoughtful contribution to the Proceedings,[11] but even he is a little shy of discussing obedience of the judgment. "The good which we are called upon to surrender by the counsel of obedience is self will," he says, and then goes on for several pages to develop this idea. It is only somewhat later that he adds just one sentence which mentions the judgment; and even here, from the context, one is not sure he is talking about the Ignatian obedience of the judgment. "So long as the superior acts within the limits of his authority, the subject cannot be mistaken in his judgment that it is God's will for him to obey."[12]

The religious obedient man is a strong character for he obeys only because he chooses to obey, and has the strength to overcome whatever impulses would urge him to rebellion. And as an antidote to the dangerous suggestions of democratic adaptation, he declares truly, "Any gain, therefore, in the readiness with which a subject will submit to commands because they are given with more democratic deference to his views and wishes does not represent a gain in obedience, and may in fact represent a loss."[13] "It is necessary that our spirit of obedience be strengthened against these tendencies of the age which I have associated with the democratic spirit, for obviously, this spirit, if taken as it actually reveals itself in contemporary life rather than as it is ideally conceived, must be much chastened before it can really be made welcome to the religious cloister."[14]

Recent Writings on Religious Obedience

Certainly one of the finest articles on obedience is that by Father Heinrich Keller, S.J. For a lofty and profound discussion of the subject, the reader should consult the full article. Just a few quotations are put down here to show how different is Father Keller's view from those expressed by Father Regan.

> Again and again Ignatius insists on an obedience which transcends all legal obligations.[15] There should be great reserve in stressing

> the legal standpoint in the religious life.[16] Perfection of, and love for obedience are left (by the legalists) as by-products and adornments. . . . How often are perfection and charity neglected when superiors and religious orders take their stand too readily on legal ground. If perfection and charity cannot be commanded they can be recommended, counselled, and desired. The remark of a modern philosopher throws light on this situation. Speaking of the family, he remarks that insistence on the legal viewpoint supposes that both children and parents have abandoned the viewpoint of love. Does this not apply fully to the religious life?[17]

Some of the best writing on obedience is being done by the Dominicans.[18] Father Th. Camelot, O.P. in *La Vie Spirituelle* has a fine discussion (condensed in *Theology Digest*, Spring, 1953) of how obedience and liberty are reconciled. His final observation is worth recalling,

> "Obedience will be truly free and mature only if it is fundamentally freed from all human motivation and attachments. In other words, one must obey for God and for God alone. To obey a superior solely because he or she is sympathetic and understanding is to obey a human being not as a representative of God, but precisely for his or her human qualities. To obey for such reasons is not to obey God in the glorious liberty of God's children, but rather it is to make oneself a slave to a man."

By far the best and most realistic book is that of Ferdinand Valentine, O.P., *Religious Obedience, a Practical Explanation for Religious Sisters* (Westminster, Maryland: Newman Press, 1950). He discusses the dangers of overly severe discipline, of too gentle discipline, of too personal a rule, obligations of superiors, etc., the whole climaxed in a splendid forty pages on surrender of the judgment.

An interesting recent work by a Benedictine, Dom Columba Cary-Elwes, *Law, Liberty and Love* (London: Hodder and Stoughton, 1950) is "a study in Christian obedience, foundation of Christian civilization." This is an historical outline of the development of true Christian obedience and how it is related to law, liberty, and love. Obedience is an act of love, but it can easily degenerate into legalism. The desert fathers, Cassian, Pachomius, Benedict, the founders of Cluny, Francis, Dominic, Thomas Aquinas, the Jesuits, Luther, Rousseau, Machiavelli, the Little Flower, the views of modern popes, are all discussed in a competent and interesting manner but too cursorily to satisfy.

A short but more pertinent discussion is that of Joseph Loosen, S.J. in *Geist und Leben* (1951), pp. 169-209. This is an historical study of the development and theological foundations of religious obedience. Father Loosen shows how religious obedience passed through three stages which parallel the evolution of the religious life. Solitary anchorites were succeeded by cloistered monks living in organized communities, and these communities were succeeded by apostolic societies oriented toward the secular world as a field of action. It is this modern development especially which requires that the religious should exercise a certain independence and initiative in carrying out the work assigned.

THE SYMPOSIUM ON OBEDIENCE—FRANCE 1950

1. The Evolution of Religious Obedience

In point of volume and variety of outlook the major contribution to the recent literature is *Obedience,*[19] a series of 21 papers which 20 authors delivered at a 1950 symposium in France. These 300 pages form an encyclopedia of material on the vow and virtue of obedience. The aim of this symposium was to take stock of the nature of the virtue and the vow, both under their unchangeable aspect and in what is common to all forms of religious life, as well as from the standpoint of its adaptation to female psychology and to contemporary circumstances. Hence, a great deal of the historical and theological exposition regarding obedience will be found of value to all religious whether men or women. There are four main divisions to the symposium. The first part comprises three historical papers tracing the evolution of the notion of religious obedience from its earliest Christian obedience to its culmination in the clerks regular of the sixteenth century.

> The absolute character of the obedience of the monks of the desert flowed from its nexus with humility . . . it inspired confidence, and simplicity, condemned all scrutiny or criticism of commands given; apart from the rule and will of superiors there is nothing holy, useful or prudent. This relentless attitude showed a somewhat crude mentality. The notion of obedience became more humane, and drawn from a less pessimistic view of the natural order. It acquired especially in the necessities of the apostolic life, more flexibility, a more formal recognition of initiative, a more developed

> sense of the rights of personality.[20] With Caesarius there is a breach with the former authoritarianism, so rigid and uniform.[21] Benedictine obedience is characterized by a perfection both interior and human, and implicitly contains the Ignatian submission of judgment.[22]

The author of this paper, incidentally, is a Jesuit, M. Olphe-Galliard. After the motive of humility which was paramount in the case of the earliest Fathers of the desert, a new motive, imitation of Christ who was obedient to death, began to come to the fore. It was only much later that a new aspect of the supernatural motive of obedience appeared. Now the Abbot is seen to be the representative of Jesus Christ. Now obedience is not only the following of Christ, but faith in His presence in the community in the person of the Abbot.[23]

> In the middle ages more than ever before the conception of religious obedience and the organization of the monastery show an interdependence with a given social structure. . . . When the newborn orders of the thirteenth century reject this social structure, there is an evolution of the concept of religious obedience . . . and it is St. Francis of Assisi who effects this.[24] To Francis obedience is a form of spiritual poverty. . . . It is not merely juridical but *vera et sancta et caritativa obedientia*.[25] The evangelical spirit, full of love, must be present lest the vow stifle the virtue.[26] Francis disentangled evangelical obedience, in its essence from the earlier social structures in which it had become embedded.[26]

This paper on the obedience of the apostolic orders in the thirteenth century is by a Franciscan, Marie Adrian Coreslis. In more than one place the author suggests that Benedictine obedience was outmoded, once the social structure on which it was dependent collapsed. Unfortunately there is no representative of the Order of St. Benedict to give us a Benedictine view on this matter. Did Benedictine obedience continue uninterruptedly through the centuries? Is today's Benedictine obedience the same as that of the times up to the thirteenth century? This would form an interesting and valuable discussion. Incidentally, the lack of discussion on the papers is a real loss; for the various papers abound in challenging, conflicting, even contradictory statements, and one is at a great loss in attempting any synthesis from the whole symposium. As in this point on Benedictine obedience, so in many other matters, the reader would be forced to a great deal of inde-

pendent research to resolve his doubts or gather the basic information for a judgment, a task which, not unreasonably, one might have expected to be done by the symposium for him.

Father P. E. Tesson, S.J. who writes on the clerks regular of the sixteenth century, makes some interesting points on the obedience in the Society.

> The sovereign pontiff is by law the highest superior over all religious institutes . . . but whereas the authority of the pope as regards other religious is contained within limits which are set by the rule to which they bind themselves (thus the pope could not compel a Carthusian to do missionary work by virtue of his vow of obedience) he can entrust a mission to the Society as a whole, or to any one of its members, and they are thereby held to it by obedience.[27]

Could the pope, as a matter of fact, command the whole Society, in virtue of the vow of obedience, to become a contemplative order; could the pope do so in the case of even one member? There is no doubt that the whole Society or the individual Jesuit would obey, but not in virtue of the vow of obedience, for by so obeying they would as surely cease to be apostolic and Jesuit, as the Carthusian would cease to be contemplative and Carthusian. It is true that the Jesuit vocation is to the greater glory of God wherever that be found, and in theory it might be argued that if greater glory were to be found in a purely contemplative life, then the Society, or certain members commanded thereto, would not be doing violence to the Institute of the Society in leading a purely contemplative life. Gagliardi in Part I of his *De Plena Cognitione Instituti,* where he discusses the end of the Society, makes a big point of the unlimited nature of the Society's works, and suggests that any work at all is proper to the Society if such work is to the greater glory of God, or is commanded by legitimate superiors. Still in taking his Jesuit vows, the novice did so *omnia intelligenda juxta ipsius Societatis constitutiones,* and those constitutions clearly outline an apostolic, not a contemplative order. In a true sense then, the Society's ministries are limited. Those of us who have been accustomed to thinking that a characteristic mark of the Society was the unlimitedness of its ministries, as contrasted with, say, the Benedictines who are usually considered to be committed to the liturgical apostolate, will

be interested in the remarks of the Abbot Marmion in the same chapter on Obedience previously referred to.[28]

> In instituting monasticism, the great Patriarch did not intend to create an Order exclusively destined to attain such or such a particular end, or to accomplish such or such a special work. He wished only to make perfect Christians of his monks and envisaged for them the plentitude of Christianity. Doubtless, as we have seen, it has befallen that in the course of ages, monasteries have become centers of civilization, by preaching, the clearing and cultivation of land, teaching, art, literary work, but this was but the outward blossoming, the natural and normal outcome of the fulness of Christianity with which these monasteries were inwardly animated. Being vowed to God, the monks spent themselves in the service of the Church, and under every form that this service demanded. But what they *sought* before all, was to give to God, for love of Him, the homage of all their being in obedience to an Abbot, as Christ, in coming into this world, only sought His Father's will, leaving to His Father the determination of this will: Ecce venio: ut faciam Deus voluntatem tuam.
>
> "How is this will determined for the monk? By the Rule and the Abbot. It is for the Abbot, inspired by the Rule and respecting its traditions, to fix the direction of the activity of the monastery. Having, moreover, according to our Holy Father's saying to govern the monastery 'wisely,' he will undoubtedly be watchful to see how he may utilize for God's glory and the benefit of the Church and society, the talents placed by God in each of his monks. But as for the monk himself, he has nothing to arrange or determine in all this: he does not come to the Abbey to give himself to one occupation rather than another, to discharge such or such a function that he finds suitable; he comes to seek God in obedience. In this lies all his perfection.

Father Tesson suggests that the manifestation of conscience in the Society represents the last survival of the conception of the superior as it was known to the Fathers of the desert, with its most complete filial confidence in the superior.[29] "St. Ignatius like all the others considered in the preceding historical studies, master of spirituality though he may be, is not a professed theologian, nor a moralist, nor a canonist. He points the ways of perfection, he lays down its laws with emphasis, but he does not profess to deal with practical difficulties which arise in daily life, and one cannot go to him to find solutions."[30] This sounds good until you remember that it was precisely to offer a solution to a very practical difficulty that St. Ignatius wrote his famous letter to the brethren in Portugal.

2. The Doctrine and Psychology of Obedience

The second part of the symposium is entitled *Doctrine.* Father A. Motte, O.P. leads off with a paper, *The Theology of Religious Obedience,* actually a commentary on St. Thomas doctrine as found in the Summa. Solid and profound and most valuable as this paper is, it does not discuss the most important and theological aspect of the problem, namely just how and in what sense and with what limitations the Superior truly represents God. The following excerpts give some idea of the range of his discussion.

> The immolation of the will in obedience must be understood correctly. One does not give up the act of willing; one does not even give up choice; one renounces only that choice that does not accord with a legitimate superior. The command of a superior does not suppress either will or choice but determines them. This determination does not override liberty but presupposes it, since it is freely accepted for the love of God.[31] Obedience according to St. Thomas serves perfect love in a pre-eminent manner, a) as an antidote to pride and the excesses of self-will; b) as a liberation from the worries entailed by an independently organized life; c) as an immolation of man's greatest good, free will.[32] Begotten not of natural necessity but of charity, religious obedience must continually be cherished by charity.[33] The perfection of obedience consists in entering totally into the will of the superior, that is to say, in conforming oneself in all that is licit to his will, forestalling his commands, seizing with predilection on painful occasions of obedience because in them the will has less likelihood of its self-seeking, and because a maximum contact is thus guaranteed with the superior's will, and this in the last resort means with God's.[34] The union of wills does not come to its full maturity until it has been forged in the severe conditions of terrestrial trial.[35]

Other papers in this section treat of obedience in the Code of Canon Law, obedience of women and the special problems arising from the fact that women in the church are always under male superiors at least mediately, and from the psychological dispositions of women to be receptive to authority. The woman is advised to make consistent efforts to disentangle her obedience from the swaddling clothes of mere natural disposition and give it the status of a real virtue.

Part three discusses psychological maturity and obedience, and the final section gives the results of some experiments

made in France to foster initiative, maturity, and responsibility step by step with an increase in the habit of obedience.

3. The Purpose of the Discussions

As a matter of fact, as the editor of the symposium admits, all the papers converge toward the resolving of the antitheses between autonomy and dependence; maturity and spiritual childhood. The major preoccupation of the authors seems to be to show that true obedience does not repress, stunt, or deform personality. One gets the impression that obedience is on trial to justify its existence. If it can be shown not to harm personality development, then it is acceptable, but at all costs personality must be safeguarded. Again and again, there is talk of infantilism, of childishness, of irresponsibility, flattened personality, enfeebled judgment, crushed initiative, mind moulding, atrophying, enslavement, etc. We are told of Sisters who cannot make even the smallest decision because "Reverend Mother is not at home." After a hundred pages of theorizing, one is ready to shout out for some of the good red blood of history to be transfused into the discussion. Never a mention of St. Francis Xavier, the most obedient and the most resourceful of men, nor of the countless others who under the command of obedience have gone out to convert the heathen, found colleges, inaugurate new movements, and full of great daring, fearlessly do heroic deeds for the Church. Had the authors scrutinized carefully the lives of the saints, and omitted some of the finely spun theory, we might have had a genuine contribution as to how this antithesis is resolved; for resolved it was, and in fact is being daily resolved by thousands of religious in America, where the work of God goes on without the thwarting of personality and the inability to come to a decision because reverend mother is not at home. Despite the claim of all the contributors that the antithesis is to be solved, Father Tesson maintains in his paper that the "outstanding characteristic of the obedience of the Society . . . (is) the harmony of initiative and submission."[36] Not true, the authors would say, for such harmony must be present in any true obedience.

In these papers there is the full quota of objections to "blind

or imprudent obedience," to the stultifying of intelligence in such obedience, etc., but the objections do not bring out anything different from the ones already quoted. The final paper on *Total Surrender* introduces us to the doctrine of St. John of the Cross, full of the love of God as we would expect. In the midst of this fine discussion, for some reason I cannot explain, the author throws in this paragraph, "Teaching on the virtue of obedience has become more and more overformalized with its obedience in execution, in will, in judgment. This threefold division has been handed down for centuries and to many is held sacred and inviolate. The justification which theologians give for it are not as a rule shining examples of theological acumen."[37]

Conclusion

So there is still great discussion concerning religious obedience, and St. Ignatius' classic letter is not the last word. Throughout the discussions one is struck by the infrequent mention of St. Ignatius, the doctor of obedience. It may well be, as Father Young suggests, that if the Abbot Marmion reveals no knowledge of the Ignatian letter, many other writers are likewise ignorant of this great classic. Hence, may Father Young's new translation be broadcast far and wide among English-speaking religious men and women, and may all from a careful study and meditation on its contents grow to the full perfection of this great Christlike virtue.

NOTES

[1] St. Ignatius of Loyola, *The Letter on Obedience*, trans. William J. Young, S.J. (New York: America Press, 1953).

[2] Pius XI, *Meditantibus Nobis*.

[3] Pius XII, *Address to the Delegates of the General Congress of Religious Orders, December 8, 1950.*

[4] Marmion, *Christ, the Ideal of the Monk*, p. 259.

[5] Brodrick, *Origin of the Jesuits*, pp. 99-100.

[6] Mother Mary Josita, B.V.M., "Special Problems of Obedience in Modern Times," *Religious Community Life in the United States: Proceedings of the Sisters' Section of the First National Congress of Religious in the United States* (New York: Paulist Press, 1952).

[7] Regan, "The Exercise of Authority by Religious Superiors in Modern America," *Religious Community Life in the United States: Proceedings of the Men's Section of the First National Congress of the United States* (New York: Paulist Press, 1952).

[8] *Ibid.*, p. 179.

[9] *Ibid.*, p. 183.

[10] *Ibid.*, p. 184.

[11] Meagher, O.P., "The Spirit of Religious Obedience in Modern America," *Proceedings of the Men's Section . . .*, pp. 186-199.

[12] *Ibid.*, p. 190.

[13] *Ibid.*, p. 197.

[14] *Ibid.*, p. 199.

[15] Heinrich Keller, "Jesuit Obedience," WOODSTOCK LETTERS, (February, 1949), pp. 27-46.

[16] *Ibid.*, p. 44.

[17] *Loc. cit.*

[18] A curious exception is the outstanding Gerald Vann, O.P. who discusses unfavorably the "theory of what is called blind obedience" in *Of His Fulness* (New York: P. J. Kenedy, 1939). Such a theory in Father Vann's view "gives the will the responsibility of compelling the mind against its natural bent. Obedience is a virtue of the will, not of the understanding. It cannot, then, consist in trying to force the mind to concur with rulings which it cannot honestly agree to be right. . . ." This indicates a lack of understanding of the traditional, or at least the Ignatian doctrine of blind obedience.

[19] *Religious Life III: Obedience* (London: Blackfriars Publications, 1953).

[20] *Ibid.*, p. 30.

[21] *Ibid.*, p. 33.

[22] *Ibid.*, pp. 34-35.

[23] *Ibid.*, p. 35.

[24] *Ibid.*, p. 40.

[25] *Ibid.*, p. 42.

[26] *Ibid.*, p. 45.

[27] *Ibid.*, p. 54.

[28] Marmion, *Christ, the Ideal of the Monk,* Chap. XII, pp. 259-260.

[29] *Religious Life III: Obedience,* p. 57.

[30] *Loc. cit.*

[31] *Ibid.*, p. 69.

[32] *Ibid.*, p. 68.

[33] *Ibid.*, p. 74.

[34] *Ibid.*, p. 86.

[35] *Ibid.*, p. 87.

[36] *Ibid.*, p. 55.

[37] *Ibid.*, p. 282.

Recent Discoveries of the Relics of St. Jean de Brebeuf

Editor's Note: The following letter is addressed to Very Reverend Father Gerald Goulet, Provincial of the Province of Lower Canada, and relates the recent discoveries of the relics of St. John de Brébeuf that were unearthed in August, 1954, at the Martyrs' Shrine, Forte Ste. Marie, Near Midland, Ontario. The letter is of particular significance to American and Canadian Jesuits, since the life, work, and sufferings of this martyr are the common heritage of both. The editor wishes to express his sincere gratitude to Father Léon Pouliot, S.J., editor of *Lettres du Bas-Canada* for his gracious permission to reproduce such an interesting article in the *Woodstock Letters.* Appended to the letter is a brief summary of the latest developments that have been made subsequent to the excavations in August. For this recent information and the accompanying pictures, the editor is once again indebted to our Canadian Jesuits, and in particular to the prompt and generous cooperation of Father Horatio Phelan and Father John McCaffrey.

August 19, 1954

Dear Father Provincial, P.C.

Father McCaffrey has asked me to send you some account of what has happened here during the past few days. Press reports may have thinned down by the time they reached the Montreal papers.

On Tuesday, August 17th, Father Denis Hegarty unearthed what seems to have been the coffin used in the burial of St. John de Brébeuf.

Father Hegarty spent two years at the University of Western Ontario training in archeology with Mr. Wilfred Jury and others, and worked with Mr. Jury here at Sainte Marie.

You will recall that the account of the *Relations,* which seems to be based on the *Regnaut Report,* definitely fixes Sainte Marie as the place of first burial. Neither the excavations under Mr. Kidd of the Royal Ontario Museum nor under Mr. Jury turned up any evidence of the precise spot.

With this point in mind Father Hegarty set out this year to try to locate it. You are aware that the entire area of the old

mission residence has been excavated. The building sites are clearly marked and have been identified. Father Hegarty felt that the bodies would have been buried either in the Domestic chapel of the Jesuit residence or in the chapel in the Christian Indian compound. The entire residence was divided into the three sections: European, Christian Indian, Pagan Indian.

In looking for the burial place of Brébeuf and Lalemant he quite logically decided to begin with the Indian chapel. Mr. Jury had excavated and identified it a few years ago.

After removing the sod and top soil, Father Hegarty and his assistant worked systematically from the east of the former buiding towards the west. He worked through the area carefully, sifting the soil and sand and following all post mould, decomposed wood and discoloured soil through to the undisturbed waterlaid sand level.

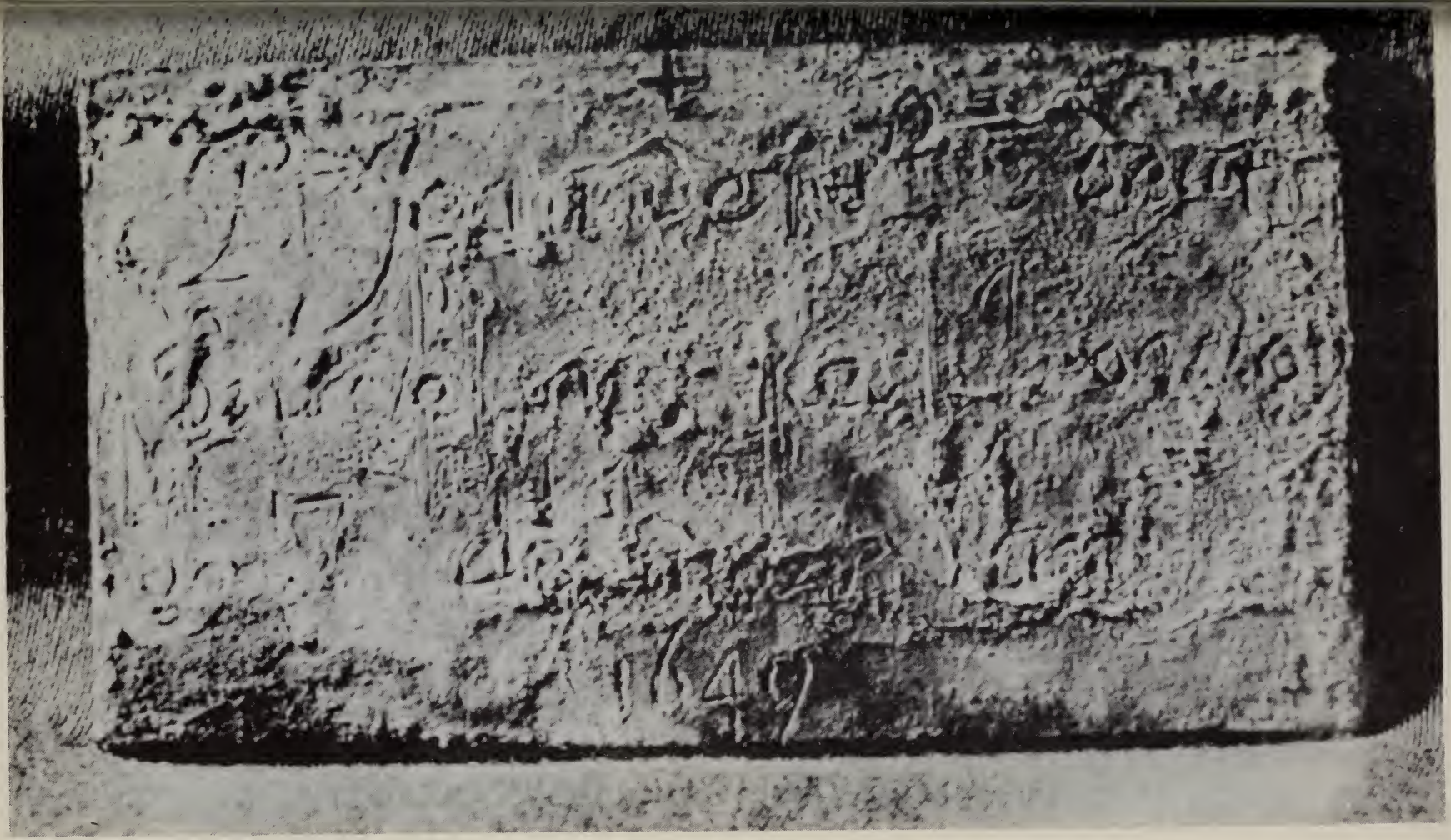
Last Friday, August 13th, at a spot 20 feet from the west end wall of the chapel and 3 feet from the south side wall, approximately opposite the centre of the Christian cemetery which abuts the chapel at this point, he found a disturbed area measuring 88 by 42 inches. At the time bad weather prevented further work.

On Monday, at a depth of 40 inches he found one iron nail of the type used in the coffins of the Sainte Marie cemetery and found there during Mr. Jury's excavations in quantity. On Tuesday, further work in the disturbed area uncovered just below the 40 inch level the distinct outline of a coffin, formed by decomposed wood and blackened earth in the white sand. Recognition was facilitated by the fact that Father Hegarty worked with Mr. Jury a few years ago when nineteen such coffins were discovered in the Christian cemetery next to the chapel. All burials were obviously within twelve years of one another and should normally produce present conditions approximately the same.

The outline measured 79 inches in length, 33 inches in width at the head and 30 inches at the foot. The base of the outline rested on white sand at the 54 inch level. The depth therefore of the coffin was approximately 14 inches. It was found on a north-south axis with the foot three feet from the south chapel wall, near the spot where a door from the chapel to the ceme-

Location of the Grave

Outline of the Grave



The Plaque and the Text

tery had been identified in previous excavations. The black outline of the coffin was fringed with a pinkish colour, possibly due to ochre.

There was strongly marked black matter in the outline from the centre to about one foot from the head. This black matter revealed no discernible pattern. It has been carefully collected and will be submitted to experts for analysis.

At 1:40 P.M. on Tuesday, Father Hegarty's assistant, James Hood of Midland, found a lead plaque bearing an easily legible inscription. It is as follows:

> First line: "P. Jean de B——beuf" (very clear)
> Second line: "————————par——es Iroq——" (first word looks like: "brulé")
> Third line: "16 17 (this date slightly higher than 16) de mars"
> Fourth line: "1649" (very clear)

The plaque is in excellent condition and after cleaning should be completely legible. It measures 2 by 1½ inches and was found near the spot where the left shoulder must originally have rested. It appears to have been wrapped in birch. The marking on the metal suggests the appearance of birch bark. The lettering is very similar to the script of extant documents of the period which are contained in almost all of the works on the Martyrs. It was clearly buried with the coffin for purposes of identification. There are no holes in it by which it might have been attached to the coffin. It is quite heavy and suggests lead or lead and zinc. It will be submitted to experts for complete cleaning and analysis.

Father Hegarty found what he says may be two fragments of bone. They are small and doubtful. They also will be submitted to analysis. No other bones were found in the coffin outline nor could they be expected. You will recall *Regnaut's Report:*

> When we left the country of the Hurons, we raised both bodies out of the ground, and set them to boil in strong lye. All the bones were well scraped, and the care of drying them was given to me. I put them every day into a little oven which we made of clay, after having heated it slightly; and, when in a state to be packed, they were separately enveloped in silk cloth. Then they were put into two small chests, and we brought them to Québec, where they are held in great veneration.

You will recall that the solution of lye and flesh is usually described as having been buried again at Sainte Marie. The presumption is that it was put back in their respective coffins. We hope to find Lalemant's nearby.

Mr. Jury is working at Penetanguishene, seven miles from here, at present. Father Provincial invited him over yesterday to show him the plaque and the site, and describe to him what happened and what was found. Since he did not see the actual outline in the sand, he could not give an official opinion on its authenticity. On the other hand, it is difficult to contest the plaque and the obvious undisturbed nature of the outline which took all of three hundred years to form by decomposed wood and post mould.

Sincerely in Our Lord,

HORATIO P. PHELAN, S.J.

Latest Developments Since August 1954

The excavations continued in the old residence of Ste. Marie until the end of the summer, but not the slightest trace was found of Lalement's coffin. A complete report was described in *The News-Letter* of the Province of Upper Canada for November as "almost completed". It has not yet been published. The following is from a brief article in the same issue of *The News-Letter:*

> While the excavation of the coffin was going on, a quantity of sand was seen. Some of this was collected for analysis. Finally the plaque was found. Four white cedar posts were set to mark exactly the corners of the coffin, and a mound raised. A week later the mound was reopened and some more of what remained was taken. The mound in the Indian Chapel at Ste. Marie still marks the grave of Brébeuf. As a check or comparison, sand was also gathered at a different place, so that the samples, i.e., some of that gathered at the time of the excavations, some taken when the mound was reopened, and the check-sand were brought to Professor F. F. Morwick of the Department of Soils, Ontario Agricultural College, Guelph, Ontario, for analysis. In his report he marked these as Ordinary Sand, Grave Sample I and Grave Sample II. Analysis was made for phosphorus content and for organic matter. The

first would indicate the probable presence of disintegrated bone, the second that of flesh. The summary reads:

Phosphorus Content in		Organic Matter in	
(1) Ordinary Sand	30 lb to ac	(1) Ordinary Sand	very low
(2) Grave Sample I	120 lb to ac	(2) Grave Sample I	moderately high
(3) Grave Sample II	70 lb to ac	(3) Grave Sample II	moderately low

The plaque from the coffin was brought to the Ontario Research Foundation in Toronto. Dr. Martius did the actual cleaning and examination. Dr. Ellis, Director of Metallurgy at the Foundation, showed keen interest. The plaque is a small plate, 3⅞" x 2" x ⅛", pure lead, with the inscription etched into it apparently with a nail, for the ridges show as well as the furrows. A scale deposit had formed all over it. The scale was a mixture of lead oxides and lead carbonates. This was partly cleaned from the front. The back remains as it was. The inscription reads:

P. Jean de Brebeuf
Brusle par les Iroquois
Le 17 de Mars l'an
1649

* * *

Quotations from Father Becker's Book, *The Hidden Life of Christ*

Those who will not have God as a master, cannot master themselves. Their passions are the enlightened "categorical imperative" to which they give allegiance.

What ascetical writers mean to describe as indifference is a poise or equilibrium of will that is not swayed by feeling or by the push or pull of created things.

Pride is a vice that goes not only with high place. It is a parasite of the stupid as well as of the gifted mind. There are petty tyrants as unloving as imperial ones.

The charity that is self-complacent, that advertises itself, that is rich in professions but poor in performance, is not a virtue—not even a natural virtue. The steam that escapes into the air, even with a noise, will never move a ship or a locomotive.

A capricious and vacillating will is the mark of a weak character. A firm and steadfast will is the proof of a strong character. Flawless principles, lofty ideals, and inflexible will make a perfect character.

Georgetown University and McLean Gardens

W. C. Repetti, S.J.

The earliest document in our archives on the McLean Gardens property is a survey made in 1839 by Lewis Carbery, surveyor of Georgetown, for Colonel Richard P. Pile. On September 18, 1845, Pile purchased sixty-five acres of a tract known as " Terra Firma," which was contiguous, in parts, to a section known as "Friendship." The price was five thousand dollars.

At the time that the property was acquired by John R. McLean the following information appeared in the *Washington Post:*

> In connection with the interesting history of the new summer home of Mr. and Mrs. John R. McLean, the *Post* has been requested to state that the name of the builder and owner of the present house was Col. Richard Parris Pile, who came from the island of Barbados in 1839. Col. Pile was born in the West Indies of English parents, and, like all colonial children of his class, was sent to England to be educated. He took his degree at Cambridge and returned to the West Indies, where his family had large estates for generations. He took an active part in the colonial government, and resigned his office of speaker of the assembly to take up his residence in the United States. Far from being a refugee, as has been erroneously stated, he was given a banquet by the officers of the assembly on the eve of his departure, when the massive silver loving cup which is frequently mentioned in the Washington chronicles of a generation ago was presented him by the people of St. Joseph's parish, Barbados, the same cup now being in the possession of his granddaughter, Mrs. S. F. Gaudell, of London, to whom it was given on the occasion of her marriage a year ago. Col. Pile's children are the Misses Pile of 912 Nineteenth Street, and Mrs. Green, of London. Sir George Pile, at present president of the council on the island of Barbados, is a cousin of the former owner of College Villa, who to his last days enjoyed the confidence and respect of the government of his native island.

Mrs. Pile's given name was Eastmond, and her two sons, Eyre and William Hinds, entered Georgetown Prep on July 15, 1840. They began in Second Rudiments and in the next year William was in the First Division of Third Humanities and Eyre was still in Rudiments. The last entry in the treas-

urer's ledger was dated July 31, 1842, and that seems to have ended their connection with Georgetown College.

On July 10, 1840, Colonel Pile acquired possession of a tract of land from Walter Smith, trustee of Clement Cox, deceased. It was located on the west side of the Georgetown-Tenleytown Road (now Wisconsin Avenue), a short distance above the present Macomb Street. It had a frontage on the Georgetown Road of about 790 feet and a depth of about 2,000 feet; the price paid was $750. It was a portion of a larger tract known as "Terra Firma."

On August 22, 1843, Richard P. Pile increased his land holdings by obtaining a deed from Thomas S. Jessup, U.S.A., and his wife Ann, of Allegheny County, Pa., for a tract of land immediately to the north of the piece which he had acquired in 1840, and the price for this new portion was $4,600. It is described in the deed as being part of a larger tract called "Terra Firma."

On September 13, 1845, Colonel Pile mortgaged the two pieces of property for $5,000 at 6% interest, to be paid off in three years in semi-annual payments. The holder of the mortgage was John Farley.

On August 13, 1846, the President and Directors of Georgetown College met and resolved to

> purchase the house and farm (on Rockville Road about two miles from Georgetown, D.C.) from R. P. Pile, Esq. This house and surrounding lots to be used as a villa. The treasurer was instructed to insure the house from the time of purchase in the Aetna Insurance Company.

The purchase was made on April 8, 1847, and the price was $5,500 and the deed was

> subject to the effect and operation of a certain indenture . . . bearing date on the thirtieth day of September in the year of Our Lord one thousand eight hundred and forty-five.

That is, the College assumed the responsibility for the mortgage of $5,000, which Colonel Pile had now reduced to $4,500. On April 23, 1847, the College purchased farm implements, live stock and a considerable amount of house furniture from Colonel Pile at a cost of $850. On May 22, 1848, John Farley, holder of the mortgage, allowed the College to postpone payment until September 30, 1849; but it was not paid

at that time, and on January 11, 1850, he asked for a settlement at an early date. On April 16, 1850, the College paid $2,500, and on May 11 closed the transaction by the payment of $2,000. The interest on the mortgage was 6% and in the interval between April 8, 1847, and May 11, 1850, a total of $424.58 was paid. There was a charge of $4.37 for recording the deed, and thus the total amount paid for the acquisition of the villa was at least $11,275.

The first villa was spent there August 1-25, 1849, and we learn from the Minister's diary that there were 12 priests, 24 scholastics and 4 brothers. Later on, the Baltimore scholastics joined those of Georgetown. After 1869, when the scholasticate was moved to Woodstock, the villa was discontinued and the property was rented.

Father Barnum recorded in his notes that the Province was a part owner of the villa property, but we have not the date at which it entered into this partnership. Father Barnum further related that once a year, the Georgetown Cadet Corps, in full uniform, paraded to the villa and spent the day in target practice, and on these occasions halted in front of the Visitation Academy and presented arms.

From January to April, 1862, the villa was occupied by General Peck and his staff of the Union Army.

Continuing Father Barnum's account, we are told that in 1864 there was a proposal to sell the villa for $15,000. After its use as a villa was discontinued it was occupied by the Country Club which had an option of purchasing it for $20,000. On January 7, Father Charles Jenkins, procurator at Georgetown, wrote to Father Keller, Provincial, that he was informed by Father Early that the Province was willing to sell the villa for $30,000. These names enable us to date this letter between July 14, 1870, and September, 1872. It also appears to bear out Father Barnum's assertion that the Province was a part owner of the villa.

The next piece of information which we possess is dated May 5, 1877, at which time

> William L. Davis agrees that, in consideration of the latter's tenancy of a portion of the Villa property belonging to the President and Directors of Georgetown College, he, the said Davis, will immediately and does hereby surrender to the Authorities of the said

College all the said Villa property now held and occupied by him with the exception of the house, garden and orchard thereunto attached; and that on or before the 15th day of October, 1877, he will surrender all the residue of said property, so excepted, waiving all notice whatever to which he may be entitled by law and paying in the meantime therefor as rent the sum of $65 per quarter. And on the failure of said Davis promptly to surrender the property as herein agreed, the Authorities or officers of the College may enter therein and possess themselves of the same in any manner they may elect.

On August 1, 1881, the Villa was leased to Lloyd Moxley for a period of five years, who agreed to pay $1,000 in full on the said date, and then to pay one-half of the taxes and assessments levied on the property during the continuation of the lease. Moxley also agreed to keep

the dwelling house properly painted and in good repair, to renew the fences around the farm and keep them in good repair, to keep the roads and hedges in good order, to place sufficient soil around the roots of the trees to prevent their decay, and not to sublet the same premises or assign the lease without written permission.

We now come to the sale of the Villa property. In the Minister's Diary, under date of January 11, 1887, we find the entry:

Father Minister arranged with the real estate agents to accept the proposition to accept now $45,000 in cash, and the balance in 1, 2, and 3 years, secured by mortgage.

And on March 3, 1887, the following entry was made:

The sale of the Villa property was consummated today. Fr. Rector received a check for two-thirds the purchase money, $45,000, less the expenses; commission and $1,000, allowed for quit claims, amounting $2,535.75, making the actual amount of the check $42,464.25. The balance of $15,000 is secured by deed of trust and five notes each $3,000 for 1, 2, 3, 4, 5 years.

And on March 7 Father Minister wrote

Father Rector paid Father Hayes, procurator of the Province, $28,309.50, 2/3 of the first payment on sale of villa.

The Archives has a clipping, from an undesignated paper, which says

The sixty-four acre tract, known as the College Villa, situated on the Georgetown and Rockville turnpike, and adjoining the country residence of Secretary Whitney on the south, in the immediate vicinity of President Cleveland's cottage, was sold last week to a

> Washington syndicate for the handsome sum of $60,000. Many of the Rev. Fathers of the Society of Jesus, and former scholastics and teachers in Georgetown College, no doubt cherish pleasant recollections of the happy vacation days which they passed amid the rugged but picturesque scenery in which, before the hand of improvement began to level the hills and fill up the valleys, the quiet villa reposed like a beautiful gem in a brilliant setting.

The Record Book of the College contains an account, as given above by the Minister in his Diary for March 3, and also adds that on June 6 there was a refund of $780 out of the $1,000 which had been allowed for quit claims and survey, and that two-thirds of this refund ($520) was sent to the Procurator of the Province.

The Record Book, just mentioned, states that the sale was made through Thomas Fisher and Co. to Anastasia Patten and John Beall, but we have no copy of the deed by which the ownership of the property passed from the College to Mrs. Patten and Beall. Father Barnum's comment in his Stray Notes is as follows:

> March 3, 1887, the college accepted an offer of $60,000 for the property. It happened that just at that time of this sale President Cleveland was negotiating for the purchase of a place nearby, known as Red Top. The fact that the President had bought a summer home here very naturally caused a great rise in the value of real estate in the vicinity. Mrs. Patten, the purchaser, was aware of this and realized a fine profit from her investment as she immediately sold it for $120,000. The old villa is now included in the princely estate known as Friendship belonging to the McLean family.

Father Barnum's account is substantially correct, but on January 24, 1951, the writer heard more about the transaction from Mrs. Edythe Patten Corbin, a daughter of Mrs. Anastasia Patten. She related that one day while her mother was giving a tea a man called on business, but was told that Mrs. Patten could not see him at that time. He insisted that his business was very important; that a syndicate of Virginia men were interested in her property on the Rockville Road, that they were leaving town the next day, and must have a decision at once. Mrs. Patten met the man and accepted his offer of $110,000 for the property, before the deed had been turned over to her.

Among our records there is a deed of trust dated February 15, 1887, and recorded on March 2, 1887, by which John Beall

and his wife deeded the property to Charles R. Newman and Edward J. Stellwagen to secure the payment of five notes of $3,000 each, signed by Beall and payable to the President and Directors of Georgetown College. It is not clear to the writer, nor to Mr. McGregor, how this deed enters into the transaction, and a four-hour search in the land records of the District of Columbia failed to reveal any other document bearing the name of anyone involved in this sale.

We also have in the villa file a receipt, dated February 1, 1889, by which the Procurator of the Province acknowledges the receipt of $2,195.83 from the Procurator of the College, as the Province's part of the second note, with interest, on the villa property.

John R. McLean, publisher of the *Cincinnati Enquirer* and the *Washington Post*, purchased the Friendship property in 1898, and it contained 76.9 acres; 63.7 acres of the old Villa property and 13.2 acres in adjacent sections. The frontage of the villa property on Wisconsin Avenue was 1,693 feet, that is, from a point 50 feet north of Macomb Street to a point between Quebec and Rodman Streets. The greatest east-west depth was about 2,000 feet. The town house of the McLeans was on I Street, facing McPherson Park, where the RFC building now stands.

Mrs. McLean was a daughter of Edward Fitzgerald Beale who was a student at Georgetown College, 1832-1835. He entered the Navy, reached California under Commodore Stockton at the beginning of the Mexican war, acquired land in California, and became Commissioner of Indian Affairs in California and Nevada in 1852. In 1876-77 he was Minister for the United States in Vienna. After his death in 1893 his widow presented to Georgetown College the copy of Rubens' "Descent From the Cross" that is now in the Carroll Parlor. Beale purchased it in 1867 from the artist who was painting it in the Cathedral of Antwerp. His name is on a tablet in the Ryan dining room.

Truxton Beale was a son of Edward Fitzgerald Beale and became the owner of the Decatur House at the corner of Jackson Place and H Street. After the death of Commodore Decatur his widow retired from social life, moved to Georgetown, was baptized in the Old North Building in 1828, gave the

Decatur Prize money to Georgetown College in exchange for an annuity, and was buried in the old parish cemetery near the White-Gravenor Building. Her remains have been transferred to Holy Rood Cemetery.

After the marriage of Nicholas Longworth and Alice Roosevelt they spent a couple of days at Friendship before starting on their wedding trip.

After the death of John R. McLean in 1916, the property passed to his son, Ned McLean, who had married Evelyn Walsh, daughter of Thomas F. Walsh of the Camp Bird gold mine. Vinson McLean was born in 1909 and was known as the one hundred million dollar baby. At the age of ten, in spite of several guards, he ran out of the gate at Friendship and was hit by a passing auto and died that night of a fractured skull.

In 1942 the government bought Friendship for one million dollars and began the housing development that is there today. In 1947, Friendship, Fairlington in Virginia, and some property in Washington State were sold to a man from Texas.

After the death of Evelyn Walsh McLean, a newspaper account, dated March 21, 1949, stated that the Friendship property (the old Villa property) contained 175 acres, and became known as McLean Gardens. This may be a misprint for 75 acres. After the sale of the old Friendship estate, Mrs. McLean bought 2½ acres at Wisconsin Avenue and R Street, and named it Friendship. After her death in 1947 her trustees valued the property at $172,000; and the trustees were Judge Thurmond Arnold, Msgr. Fulton J. Sheen, and Father Edmund A. Walsh, S.J.

This ended the story of Georgetown College, the villa, and the McLeans. But in retrospect one wonders why, in view of the fact that the Province had a two-thirds interest in the villa, the scholasticate was put in the backwoods of Woodstock in 1869 instead of on the Rockville Road? Was it the influence of the old colonial idea that it was necessary to have a large farm to support the house? And also, why were the Georgetown College authorities, or their agents, so ignorant of the rise in value of Cleveland Park property? Did it make this spectacular rise between January 11 and March 2, and were they bound by the conditions agreed upon on January 11?

A New Tribute To Marquette University

JOANNE LAMPE CHARLTON

The work of Jesuit educators that had its beginning seventy-five years ago in the bustling lake-city of Milwaukee, Wisconsin, is now reaping an abundant harvest at Marquette University. Noteworthy among its numerous testimonials of growth and fruition are the impressive new buildings that have been erected on the University campus. Under the direction of Very Reverend Edward J. O'Donnell, S.J., President of the University, the following buildings have been erected and incorporated as part of the University: a new College of Business Administration, a student union, a residence hall for women, an addition to the medical school, and a library. Future plans include a dormitory for men, a new Liberal and Fine Arts building, a Communication Arts building and additions to the science hall and dental school.

However, the most unusual of the new buildings that have been erected since 1950, is the 500,000 volume Memorial Library which was dedicated in December 1953. This well designed structure provides for all the various activities of the modern university library, and is in almost perfect harmony with the traditional Gothic architecture of the other buildings of the University.

Planning for the library began more than ten years ago. But in 1948, when it became apparent that the doubled enrollment was not likely to sink back to prewar levels, it was imperative to make permanent provisions for the larger student body as soon as possible.

A committee, headed by Father Edward J. Drummond, S.J., then the graduate dean, and now vice-president of the University, and representing members of the faculty, administration, library staff and alumni, prepared a statement of the library's requirements. It was found that facilities would be needed to stack about 300,000 volumes immediately and approximately twice that number at maximum capacity. Adequate reading room space, and research accommodations for the faculty were also primary requisites.

With these facts in mind the committee spent many hours

of research and travel before the final plans were completed. Prominent library experts were consulted and twenty university libraries in all parts of the country were visited by the architect and members of the committee. The experiences of other colleges and universities which were building or had completed post-war libraries were generously shared with Marquette.

A handsome, three-story building of contemporary styling was the result of this meticulous preparation. Cut stone, granite, glass and face brick, matching the other campus buildings, were used on the exterior. Cross-shaped, the library measures 202 ft. long and 65 ft. wide; the central portion is 82 ft. by 56 ft.

The committee planned for maximum flexibility in layout and operation. All interior walls of the building are movable except those in the seminar area. Consequently, the present reading room arrangement can be changed if desired. The peculiar plan also makes future expansion possible without modifying the essential architectural design or the library procedure.

Reading rooms and stack areas are serviced from the library charge desk which is situated on each floor at the bisecting point of the wings. All stack areas and entrances to stack areas are behind the charging desk. Thus, a change from the present "open-stack" operation to "closed-stack" can be accomplished by a simple turning of a key.

The two upper floors of the library are subdivided with mezzanines, making five stack levels in all. There is room for storage and expansion on the basement level.

Facilities on the first floor of the building include the reserve reading room and two glass-enclosed discussion study rooms in which conversation is permitted while students work on co-operative projects. Across the hall, there are four seminar rooms, an audio-visual room, a large student lounge, a cloak room, and quarters including a kitchenette for the staff.

Running the length of the rear wing is a wood-paneled hall suitable for art shows and special displays. The names of library donors will be fastened along the margin of the walls as a permanent memorial. Adjacent to the corridor is a

Reference books are studied in the reserve reading room

In the quiet of a main reading room students consult texts at birchwood-finished tables

Built at a cost of $1,450,000, the Memorial Library, with a shelf capacity of 500,000 volumes, was dedicated December 2, 1953

small, tastefully furnished room dedicated to Père Marquette in which material pertinent to the University and to Père Marquette will be displayed.

The second floor of the library contains two large reference and periodical reading rooms. Behind the librarian's desk are the general catalogue, a bibliographical room and the staff work rooms and offices. Bound volumes of periodicals are housed in stacks on the mezzanine and the adjacent stack level.

Similar in arrangement to the second floor, except for more stack areas, the third floor contains the library's general collections. On the mezzanine, 32 individual study carrells are available to the faculty. There are in addition, 80 carrells in the stack areas for the students. Approximately 1,080 persons may be seated at one time in the reading rooms. Typing and audio-visual rooms are immediately accessible to all the reading rooms.

The library furniture was made to harmonize with the interior decoration of the building. The furniture also affords the comfort, utility and good taste needed in library equipment.

Made of laminated plastic material and greyed birch, the tables have slightly tilted legs repeating the angled lines of the buttresses in the reading rooms. The chairs, also of birch, are an innovation in library furniture. They are built with the traditional strength and solidity of general utility chairs but their backs of flush wood slats are bent to give the comfort of a posture chair during long periods of use.

Other utilitarian furniture such as periodical racks, map stands and service desks are of functional design matching the reading room chairs and tables. Lovely, contemporary designs are used for the furnishings in the student lounge and the Père Marquette room. Yet, the extremes of modern decorating have been avoided, making the decor fitting for even future years.

The monotony of rows of reading tables placed at right angles to the northern walls in each of the reading rooms is broken by a lounge area of upholstered davenports which allow leisure reading in library quietness.

Low toned shades of green, grey and terra cotta have been used to reduce eye strain. The adjustable, concave-shelved

book stacks are painted a soft green to blend with the general color scheme.

Floors of the reading rooms, stack areas and offices are covered with rubber tile. The entrance foyers and ground level corridors are floored with terrazzo. Stairways are concrete with terrazzo.

The walls throughout the library are plaster. Acoustical materials on the ceilings make the whole building practically soundproof.

A ventilating system circulates air through the rooms and cleans and controls the humidity of incoming air. Provision has been made for the future installation of an air conditioning unit.

Besides two automatic elevators for the use of the staff and for freight purposes, each stack area and charge desk is serviced by a book lift.

The $1,450,000 construction cost of this beautiful building was largely financed through the generosity of friends and alumni of the University. Standing imposingly on Milwaukee's main thoroughfare, it is a symbol of the contributions which the Jesuits have made to the community in learning and leaders.

Seattle University

Seattle University listed 34 students in its 1931 registration. In 1954, the registrar listed 528 boarders and 2,833 day scholars for a total student body of 3,361. For the education and care of the student body there were 45 Jesuits and 127 lay teachers.

In 1948, when the school celebrated its fiftieth anniversary, (it was chartered October 17, 1898) Seattle College had its title changed to Seattle University.

The school offers over two hundred subjects and is open to men and women of all religious belief. Religious affiliation of the day students showed 1,612 Catholics; 91 registered as non-Catholics; 2 Anglicans; 20 Baptists; 4 Jews; 51 Lutherans; 39 Methodists; 32 Presbyterians; 224 Protestants; 37 Episcopalians.

Of the registered students, 1,322 were men and 789 were women. The number of single students was 1,885 and 224 were married. There were also 53 World War II veterans and 328 veterans of the Korean campaign. The out-of-state students amounted to 431.

OBITUARY

FATHER THOMAS ALOYSIUS BECKER, S.J.

1872-1954

Early Years—Noviceship

Father Becker had just celebrated his eightieth birthday and had completed almost a half century in the priesthood when he suffered a severe stroke at St. Aloysius' Rectory, Washington, on October 5, 1952. With his right side completely paralyzed, and deprived of the use of his voice, he was to spend the last two years of his life in patient suffering and resignation to God's Will until his death on February 17, 1954.

The only child of James and Catherine (Nery) Becker, Thomas Becker was born in Washington, D.C., on September 22, 1872. He attended the parochial school of St. Aloysius and completed his early education at Gonzaga High School, where he showed himself a devoted student and an insatiable reader of history. Graduating from Gonzaga at the age of fourteen, young Becker entered the Society at Frederick, Maryland, on August 13, 1887, wearing his first pair of long trousers. He was the youngest of fourteen that entered the Society on that day, and because of his age he did not pronounce his first vows until October two years later. One of the novices of his year, and at the same time, one of his closest friends was Father Denis Lynch who had been Vicar General of the Diocese of Burlington, Vermont. Young Becker always cherished the kind and understanding friendship of this zealous priest who, in later years, labored as a missionary in Jamaica, in India and finally in the Philippines where he died. The master of novices was Father Michael A. O'Kane who was most kind, encouraging and fatherly, yet strong and virile in the training of his youthful charges. Under this skilled master of the spiritual life, Brother Becker was introduced to the religious life and laid the solid spiritual foundation that was to make his sixty-seven years in the Society the work of a fruitful laborer in the vineyard of our Lord. On Sundays the novices taught catechism to the parish

children of St. John's Church and were also sent to the farmhouses in the Catoctin Mountains, ten miles to the northwest, where they taught not only the Catholic and Protestant children, but the parents of the children as well. The roads radiating from Frederick were of limestone and were excellent for walking, which was the principal exercise of the novices on holidays and free afternoons. Carissime Becker had a long stride and when asked how he had acquired it, replied that it came from taking walks as a boy with his grandfather. About five miles from Frederick, the Georgetown road, as it was called, led across the Monocacy River on the banks of which was an old mansion called Araby. Rented as a weekly villa, its extensive grounds for baseball and tennis were enjoyed by the juniors on Thursdays. The novices went out to Araby on other days of the week for *laborandum*, keeping the grounds in condition and caring for the orchard.

Juniorate and Philosophy

After taking his vows, Father Becker spent three years, not unusual at that time, in the study of grammar, poetry and rhetoric. There were ten in his first class, humorously called by their teacher, William Cunningham, "the nine muses," with Pegasus as their leader. Pegasus had formerly been an alderman in New York City. For summer villa the juniors travelled from Frederick to Woodstock on the Baltimore and Ohio Railroad, a ride so tortuous that many would get seasick. But it was a welcome change from city life in old Frederick. Early in July 1891, news was received of the tragic death by lightning of two philosophers and a theologian at St. Inigoes Villa. Because the memory of the accident was so frightening, next year the philosophers and theologians went to Chapel Point in Charles County for their villa, while the future philosophers and juniors spent their three weeks vacation at Georgetown University. Washington and its beautiful federal buildings offered many advantages for sightseeing, and the vacationers made many excursions down the Potomac or up the Baltimore and Ohio Canal.

From 1892 to 1895 Father Becker's class, reduced to nine, made their three years of philosophy at Woodstock under Father Timothy Barrett who, after his return from Inns-

FATHER THOMAS ALOYSIUS BECKER

bruck and the completion of his tertianship, had succeeded Father Sabetti as teacher of moral theology. Many a humorous incident was afforded by Father John Brosnan who was then Professor of Chemistry. Father Holaind, their ethics professor, who was then engaged in a controversy with Archbishop Ireland, did not fail to inspire and impress young Becker with his enthusiasm and philosophical learning. Father Becker's class being so small, everyone during his three years of philosophy had at least one circle or repetition each week.

Regency—Theology—Ordination

Father Becker spent his years of regency, 1895-1900, at Holy Cross. He spent one year in second humanities, two years in freshman and two in sophomore, teaching Latin, Greek and English. One of his contemporaries, Father Leo Butler of Kingston, Jamaica, has given some impressions of him and of his reputation as a teacher. They confirm the testimony of those who were associated with him in later years. Physically Mr. Becker, as he was then called, was tall and athletic and remarkable for his enormous strides as he walked along the corridors or took his brisk afternoon exercise, no matter how cold or windy the weather. His teaching of the Classics was masterful. By whatever grapevine method news and opinions were circulated in those days, it was generally accepted that he was unequalled by any of the professors in his knowledge of Greek and Latin literature and in the teaching of Greek. Yet with such a reputation he was modest and unpretentious, asserting that he knew nothing; but he could always quote books, chapter and verse for you on the subject in question. A graduate of the class of 1900 recalled that in Father Becker's days Holy Cross was so small that all the Jesuits, from the Rector, Father Lehy, down, and all the student body seemed to merge into one large family, with everybody knowing everybody else. Father Becker was of a very retiring nature, simple and unassuming, and no member of the faculty was more widely respected. Hardly anyone but those who were in his classes, with whom he was always popular, knew his superior qualities intimately. One of his students was Louis Sockalexis, an American Indian from Old

Town, Maine, who brought great renown to Holy Cross as a champion in track and baseball.

A Holy Cross alumnus who was a member of Father Becker's freshman class wrote with enthusiasm about his deep religious spirit, describing him as one who walked and talked with God. He could not say enough to express the love of the students for the good padre, as they called him, even though he was not yet ordained. He was sure that Father Becker in his unobtrusive manner had influenced many of his students to enter the Society. He loved young men and maintained a distinct companionship with them. On holidays Mr. Becker would gather them for long walks. They would walk down Linden Lane and over the Auburn Road, on past the old stables and down the hill to Aninsigamond, and further down the hills to the lake and the old ball park. His chats with the boys were always interesting, not weighted with religion yet carrying their religious lessons. In his voluminous pockets he would bring fruit, oranges, apples, etc. as his part of the dessert. When examinations came, he would kindly encourage the backward, and in a friendly tone and spirit warn the careless against future neglect and failure.

In September 1900 Father Becker returned to Woodstock to undertake his four years of theology. In the first year he also conducted a Greek Academy for the philosophers. At the end of second year he received Minor Orders from the Apostolic Delegate (later Cardinal) Martinelli; and on June 28, 1903 he was ordained by Cardinal Gibbons, Archbishop of Baltimore. Father Becker was one of a group of twenty-two ordinandi, which was considered a large number at that time. Two were from the Buffalo Mission, ten from the New Orleans Province and ten from the Maryland-New York Province. Among the latter were two future Vicars-Apostolic of Jamaica, Bishops Joseph N. Dinand and William F. O'Hare. Eight of the twenty-two reached the Golden Anniversary of their ordination.

After his fourth year of theology Father Becker made his tertianship at St. Andrew-on-Hudson, Poughkeepsie, under Father William Pardow as Instructor, and the next year, 1905-1906, he remained at Poughkeepsie as Prefect of Studies and Professor of Rhetoric. On August 15, 1906 he made his

profession at Fordham University where he was assigned to teach junior philosophy. At Fordham, as everywhere, he was known for his modesty and unfailing affability.

His Work in the Philippines

After the Spanish-American War the Jesuits of the Maryland-New York Province assumed charge of the Philippine Mission, while the Jesuits of the Aragon Province were gradually transferred to India. In 1907 Father Becker was one of the first to be assigned to this new field where he was to labor for the next seven years. Though he was endowed with intellectual gifts of a high caliber, he always entertained a lowly opinion of himself. It was, therefore, with great satisfaction and enthusiasm that he volunteered to teach grade school classes in Manila from 1907 to 1909 and from 1912 to 1914 and to work at the same time as assistant parish priest at the Cathedral. It pleased him even more when he was sent for two years, 1910-1912, to serve the poor lepers on the island of Culion. In 1914 he returned to the United States and spent the next eight years teaching Spanish, philosophy and the Classics at Boston College.

Poughkeepsie—Shadowbrook—Woodstock

In 1922 Father Becker began the responsible work of teaching in the juniorate and, in the Collegium Maximum. For six years he taught the rhetoricians at St. Andrew-on-Hudson, interrupted by a year of humanities (1924-1925) at the newly opened Shadowbrook in the New England Vice-Province. At St. Andrew's he went one day to the Rector, Father Pettit, and declared his unfitness to teach the Classics. The next day the beadle of the rhetoric class complained to the rector that the class could not keep up with Father Becker. It was said that he could hear recitations and make corrections and explanations without opening the textbooks. He had made the same protest when teaching in Boston, but Father Lyons, countering by expressing his own unfitness to be rector, said, "that he had yielded to the will of superiors." There may have been some who thought Father Becker's frequent protestations of ignorance or inability to undertake certain tasks

somewhat false, something that was put on; not so, however, for his whole demeanor showed that he sincerely looked upon himself as the most unworthy and useless member of the province. He was convinced that others could accomplish his work much better, and that the house or province would be better off without him; in short, he felt that he should be put on the shelf. As a priest, when he was appointed to preach for some special occasion, to sing the Christus part in the Passion or to write an article he was usually heard to say: "Father, I am not capable of doing that." However, as soon as he saw the will of his superiors, he went about the task assigned and did his best, which was usually splendid. It was a real trial to his humility when the Fathers at more than one Provincial Congregation elected him Secretary to write the minutes that were to be sent to Rome.

In 1929, when he had completed twenty-six years of teaching in the colleges and juniorates, he was appointed Spiritual Father of the philosophers at Woodstock. At the same time he taught them pedagogy and humanities, lecturing on the texts of Aristotle and St. Thomas. In 1935 he became Spiritual Father of the community for two years, continuing his classes in Greek and Latin literature.

His Writings

Besides book reviews and numerous articles on religious and historical topics, Father Becker also wrote two series of spiritual treatises on the Hidden and Public Life of Christ. These treatises first appeared in *The Messenger of the Sacred Heart.* The first of these was published in book form at New York in 1937. In his book, Father Becker presented meditations on the mysteries of the Hidden Life from the Incarnation to the Flight into Egypt. It also contained chapters on our Lord's obedience, His obscurity, His labor and prayer, all of which were so well exemplified in Father Becker's own life. The second treatise was not a life of Christ but a series of events in our Lord's public life that were arranged in chronological order. It was published in 1939 and provides the devout laity, priests, and religious in the active life with excellent material for meditation.

His Golden Jubilee in the Society

The year 1937 brought a complete change in Father Becker's life as a teacher. Up to that time, besides the twenty-six years given to the colleges and juniorates in the class room, he had devoted nine years to his brethren, the priests and Scholastics at Woodstock. When the status was published in June 1937 he returned to Washington, to the parish of his birth, after an unusually distinguished career. It was the year of his golden jubilee as a Jesuit, a favor not granted to many. He held his celebration in St. Aloysius' Church, with his fellow jubilarians, Father McLoughlin and Father Kelly, on Sunday, September 12. His Excellency, Archbishop Cicognani, Apostolic Delegate, presided at the Solemn Mass. Bishop MacNamara, Auxiliary Archbishop of Baltimore and Bishop Dinand of Jamaica, another jubilarian, attended with the Provincial, Very Reverend David Nugent. Several of his fellow novices came for the celebration, one of whom, Father Daniel Quinn, preached the sermon.

On this occasion the Filipino Catholic Association of Washington paid tribute to Father Becker in the following words:

> Father Thomas A. Becker, S.J. is not a stranger among us Filipinos. Seven of the best years of his priestly life he spent working among our people in our country. For five years at the Ateneo de Manila and the Central Seminary of St. Francis Xavier, he taught our Filipino youth, among them many of our present-day leaders. The Arenetas, the Bengzons, the Sisons, and many others all felt in some degree the influence and guidance of Father Becker. He was co-author of one of the most popular and useful text-books on the Victory of the Philippines. And for two long years our suffering countrymen at Culion had in Father Becker their great spiritual physician, consoler, comforter and friend. He therefore comes to us now as chaplain with a long experience and a keen sense of the needs and aims of our Filipino Catholic Association in Washington. More than that, he comes as a Jubilarian completing fifty years as a Jesuit, years replete with learning, virtue and experience. To our words, therefore, of hearty welcome, we add our feelings of joy and congratulation, our best wishes and prayers, that he may find in us an ever ready cooperation, and that he may be blessed with many more years in the service of that great army of Christ and His Church, the Society of Jesus.

Parish Work

Assuming his duties as assistant parish priest at St. Aloysius, Father Becker gave himself to them without stint or reservation. Within the next fifteen years he served as chaplain of the Filipino Catholic Association, gave retreats and conferences to many religious communities and exhortations to his own community and to those at Carroll House in Brookland. Father Becker's exhortations were enlivened by many scriptural quotations and classical references. One year he selected the virtue of humility as his general topic, and for ten or more talks developed some phase of that virtue.

He will be remembered for many things in the Society and among the laity, but one of his superiors, much younger than he, regarding as most edifying his humble deference wrote: "To be superior over many men of his stamp and religious observance would be too much—it would be heaven on earth."

Instruction of converts occupied most of his free time. He preferred giving lessons to individuals rather than holding classes; and though this system consumed much more of his time, he nevertheless gave three or four instructions each day, being careful to see that every convert received the sacrament of confirmation.

He was not an orator in the usual sense of the word, but an earnest and eloquent preacher, whose deep theological knowledge and clear exposition of the mysteries and doctrines of our faith made him popular in the pulpit. He said he could not preach long sermons, and was best in the short ones at the low Masses on Sundays. They were well constructed and admirably expressed, and always left a deep impression; you were always able to carry away one outstanding thought and lesson. He told how once when preaching his memory suddenly failed, something that never happened to him; but he continued on another thought, as if inspired, until he remembered his prepared address. After the sermon a man who had been away from the sacraments for many years came to his confessional. When asked what it was that moved him to come to confession, it happened to be the very thing that the preacher said when his memory had failed. Washington in the summer months can become very disagreeable with

the heat and humidity. Others would escape the sweltering heat, but Father Becker stayed on, serving faithfully his penitents and those entrusted to his keeping, especially the sick.

Devotion to the Sick

When anxiously summoned to one suddenly stricken his response was immediate. Reverently carrying our Lord close to his heart, his quick, long stride brought him to the sickroom within minutes of the call. With gentle understanding he made the soul ready for its Maker if, in God's plan, its work on earth was finished. To those souls who regained health after being anointed he was faithful in the days that followed, solicitous for their continued health and making them realize that in Holy Communion they would find their greatest help. Therefore he carried the Blessed Sacrament to the sick and aged at frequent intervals, no matter what the weather or his other duties might be. This he did in some cases over a period of years, all in the line of duty.

One who experienced Father Becker's kindness to those suffering for a long period pays this tribute:

> His humor brightened many a day for those who were depressed or discouraged; his wisdom banished those spiritual and temporal worries that steal away peace of mind and soul. His warm and generous heart let those who sought his help know that he was glad to render it. If the sick and aged felt they were weak or forgetful or 'living on borrowed time,' he humbly confessed his own infirmities. When his friends were blessed with good fortune he was sincerely happy; when sorrow came upon them he was genuinely sympathetic and thoughtful. He had a Christlike awareness of a troubled and anxious heart. He would graciously heal and comfort the soul in distress. In a word, one has only to listen to the expressions of gratitude from people who received his ministrations in order to realize how much he came to mean to them as a parish priest.

We give another, though more briefly, of the many expressions of esteem in which good Father Becker was held, and of gratitude to him as confessor and counselor.

> It was a privilege to know the true beauty of his character, his perfect humility, simplicity and sincerity. Always kind, understanding and courteous, he never failed those who came to him for comfort and guidance, and he gave most generously of his time

and of his great fund of wisdom and knowledge. Greater spiritual strength and willing acquiescence to God's will came to those who went to his confessional. He will always be remembered as a priest of simple dignity and wondrous kindness, as a wise counselor, a true friend and a comforter in time of real necessity.

Confessor and Spiritual Director

Father Becker's outstanding work was in the confessional. It took up much of his time, but at the assigned hour he was at his post and was never late. He was sought by a constant flow of penitents, many of whom, by his kindness and wise counsel, were directed to the religious life or to a life of holiness in the world. He was confessor for many priests and distinguished members of the clergy. A devout layman who went to confession to him almost weekly for several years commented, that formerly he had found it difficult to manifest his problems to other priests, but with Father Becker he always felt he was in the presence of a true priest and holy friend to whom he could freely reveal his soul. He was much consoled and grateful to God for having found such a prudent and helpful counselor. When leaving to make his retreat Father Becker surprised him by humbly asking him "to pray for his conversion." He feared, perhaps, that in spite of all his years in the priesthood he might be falling into careless habits, or had not given his heart completely to God.

One of Father's best loved duties was the spiritual direction of diocesan priests, though he would say: "Why do you come to me for advice; there are other priests you could see?" We will quote:

> But we priests knew him for what he was, a saintly priest of God, or we might have looked elsewhere. One in need of direction soon knew that he had chosen the right priest. His judgments were sound and balanced. He believed firmly in building virtue on the natural. If it were a confessional problem he would give you the answer and refer you to the exact place in the moral textbook. Of course he himself knew nothing about moral theology. If it were a personal problem he would brush away any scruple. 'Don't worry', he would say, 'don't get too serious; be a good holy priest; do what you can and don't worry.' His understanding and experience and the example of his life of prayer gave power to his advice. In fact his saintly life of prayer did more than anything else in his direction of the souls who consulted him, for they knew he was a true religious

of the old Ignatian school. Being the holy man that he was, he always had something to offer. His words impressed us because we would always find him quietly praying in his room or in the chapel. We priests will never forget the little black book containing the names of his former students who had become priests or of those who came to him for confession. He would say, 'Father So-and-so has died a young man. Why did God overlook me? I'm no good, but this was a young and a good man.' Or he would say: 'Father N. has become a pastor, or Father N. has been appointed to an important position in the diocese.' He was proud of his boys. Unsuspected, as he thought, he watched their progress; yet his boys knew he was watching them. His interest in his priests was a "come on" to any who knew him. Exceedingly humble as he was, he was really proud to have them come to him week after week. He realized that priests had to come at odd hours but his time was theirs at any hour of the day, and he grieved if he missed you or disappointed you in any way.

Further impressions of Father Becker as director of priests have been given for this sketch by another one of his penitents:

Father Becker was one of the kindest priests that I have ever met in many years, and I miss him very much. During the years he was always the same in the confessional. I believe he thought the term "Spiritual Director" was rather strong, for he had definite views that no priest ever sent anyone to the convent or seminary. It seemed to him that the grace of the sacraments and the inspiration of the Holy Spirit were everything. In conversation it was more than evident that he was a master of theology and the spiritual life, and had answers to any difficulty. He would not give his own opinion on anything as such but would quote numerous books on whatever regarded the spiritual life. On one occasion I asked him a question of that nature but he only indicated the precise book in which I could find the answer. It was more by prayer and example than by advice that he helped those who came to him. However, he never hesitated to answer a direct question in matters of conscience, and you could be sure it was the correct answer. He seemed to play a twofold role—as the priest and as the confessor. As a priest one could get much out of him; as a confessor he was still more responsive. That the peace of the Prince of Peace be his eternal possession, is the wish of every diocesan priest who came to him for confession or direction!

His Spiritual Life

Examples of Father Becker's spirit of self-sacrifice and self-effacement have appeared throughout this sketch. His whole life was one of spiritual union with God. Anyone who visited

his room was sure to find him at prayer or reading some spiritual book. He seemed especially fond of Tanquerey's *The Spiritual Life.* His devotion to the Mass and to the liturgy of the Mass was intense. He was grieved by anything like carelessness in the rubrics, though he was too kind to criticize. Gratitude was a distinguishing virtue of his life. The slightest favor was acknowledged by him immediately, by letter or telephone, and his friends were repaid a hundredfold for their thoughtfulness of an "old man." His gratitude was also shown when daily before Mass he would read in a little book the names of those to be remembered: his family, friends, priests, the departed. He was strongly drawn to the Blessed Sacrament, and when saying the Office he could always be found in the chapel or sacristy of the church for, by this practice, he could gain a plenary indulgence for the holy souls. His intense interior life can be best described by saying, he was truly a man of God.

Diamond Jubilee as a Jesuit

On Sunday, October 14, 1947, the three Jubilarians of ten years previously, Father Becker, Father McLoughlin and Father Kelly, gathered together once again in St. Aloysius Church to celebrate their Diamond Jubilee in the Society. Father Becker sang the Mass and Father Henri J. Weisel, a former rector preached the sermon. The solemnity was repeated in Holy Trinity, Georgetown, on Sunday, November 23, on which occasion the sermon was preached by Father James A. McCarl, a former pastor of Holy Trinity. That year the students of Gonzaga dedicated their year book the "*Aetonian*" to Father Becker and Father McLoughlin who had been their confessors for a long period. Their tribute read as follows: "As confessors of Gonzaga College High School these men of God have preserved and guarded the spiritual interests of Gonzaga men for many years. In keeping with the high ideals and glorious traditions of the Society of Jesus, they have devoted their lives to self-sacrifice in the service of Jesus Christ."

Golden Jubilee as a Priest

June 28, 1953 was the Golden Anniversary of Father

Becker's ordination. At that time he was back at Woodstock, but unfortunately too ill to have any public celebration. He did not even have the consolation of saying Mass on his anniversary. He was like St. Peter Claver who was an invalid the last two years of his life, and like many another holy priest, God was pleased to ask of him his own sacrifice in union with Jesus, the Victim, his Divine Lord and High Priest. No better eulogy or epitome of his life could have been written than that of Very Reverend Father Provincial, whose letter follows:

BALTIMORE, JUNE 28, 1953

DEAR FATHER BECKER: PAX CHRISTI

It is with a deep sense of joy and thanksgiving that I salute you, in my own name and that of the Province, on your day of Jubilee, the fiftieth anniversary of your ordination to the Sacred Priesthood. The mere consideration of this remarkable event takes one's breath away. Most of us Jesuits consider it the ultimate mark of God's favor to live fifty years in His service as a member of the Society of Jesus. But to reflect that the munificent generosity of God has given you fifty years of offering the Holy Sacrifice of the Mass, wherein the Eternal Victim is offered to the Father, fifty years since the day in June when Cardinal Gibbons annointed your hands with the holy oils—this sends us to our knees in humility and thanksgiving and reverence for the way in which God in His profound goodness and love has fashioned your heart and mind into the perfect instrument.

We think of the tremendous contributions you have made to the Province and its works: in the Philippines and at Boston College; among the juniors at Poughkeepsie and Shadowbrook; with the philosophers at Woodstock, and now for many years bringing Christ to the parishioners of St. Aloysius'. Sixty-five years as a prayerful, kindly, intensely spiritual and loyal son of the Society. It is a pleasure to transmit to you the felicitations of His Paternity.

Perhaps because you have been so closely associated with the Eternal Victim in the Holy Sacrifice, God in His Providence has asked of you the perfect sacrifice during the past months: to deny yourself the privilege of offering Mass through your priestly powers. It is my earnest hope and prayer that He will see fit to restore your strength, that once again you will have this consolation. I will be happy to offer my Mass for this intention.

Devotedly in Our Lord,

WILLIAM F. MALONEY, S.J.

His Life Closes

We conclude with a short account of the last months of Father Becker's life, months of patient suffering and waiting for the call of the Master. For six months after his sudden collapse at St. Aloysius' Rectory, he had been a patient at Providence Hospital, Washington. He had lost the use of his speech and his entire right side was completely paralyzed. For some time he did not seem to recognize visitors; then he began to show recognition by looks and by taking their hands. As there were no signs of recovery, he was moved, on April 27, 1953, to the infirmary at Woodstock, and appeared frail and weak and low in spirits. He would try to speak and occasionally one could catch a word or two, but only Father Rector and the infirmarian could understand what he wanted to say. His hearing had been poor for sometime but his sight was unimpaired; visitors could note the gracious smile with which he wished to greet them. Was it mere recognition, or was it a smile of radiant innocence and of gratitude to the visitor, the persistent courtesy of the perfect Christian gentleman he had always been? The infirmarian arranged a daily routine for him, taking him to the infirmary Chapel to hear Mass and to receive Communion. For an hour each afternoon he could sit up in his wheelchair. This improved his memory and his reflexes, and he began to take more interest in people and daily happenings. On the eve of Christmas his room was gaily decorated with a tree, and toys and ornaments were placed under the tree, all of which he enjoyed with saintly simplicity. On Christmas day the faculty led by the Rector, Father Murphy, visited him and gave him their blessing and Christmas greetings. The infirmarian, Brother Orr, took him to the domestic Chapel to visit the Crib. He contemplated the Holy Infant for fully fifteen minutes and his eyes filled with tears. On leaving he exclaimed quite distinctly, "It is marvelous!"

For the two months preceding his death Father Becker showed signs of increasing weakness, and could no longer hear Mass in the infirmary Chapel. He seemed to have no pain but grew more and more helpless. After the holidays his strength failed rapidly and visibly. He developed a hidden infection that caused his fever to rise up and his pulse to

quicken, which often made him lapse into a semi-coma. But for a while he would respond to treatment and would become himself again. By mid-February he could hardly take even liquid nourishment, and the doctor warned that the end was not far off.

On the morning of the seventeenth of February he received extreme unction but was unable to receive Viaticum although he had received Communion in that form for several days previously. At seven in the evening prayers for the dying were recited and the Rosary was said continuously by those present. His crucifix was placed in his hands and his beads were twined around his fingers. Absolution and prayers for the dying were repeated and at ten minutes to nine he breathed his last with no apparent signs of a struggle. Quietly and peacefully and without pain he died, and went, as all thought, straight to heaven.

Father Murphy, Rector of Woodstock, remarked, "Father Becker seemed to have won heaven by a long life of activity in God's service and he has put the crown on that life by his patience." It was a blessed release for which he had been praying for many months. For those who were with him at his death there was no sadness but only joy, that a great Jesuit, a real martyr of helplessness, an extraordinarily gifted, generous, and holy priest had run his course and entered into the reward, exceedingly great, which God had waiting for him.

Father Becker's funeral took place Saturday, February 20, at Woodstock and was attended by many of his friends from the parish of St. Aloysius and from the city of Washington. He was buried in the little cemetery near many of his brethren whom he had edified by his holy life and to whom his teaching had been a shining light.

For the consolation of his former parishioners a Solemn Requiem Mass was celebrated for him by the Rector, Father Kienle, on February 22, in St. Aloysius Church, where he had been baptized and to which he had given the longest period of his priestly ministry. His Excellency, the Apostolic Delegate Archbishop Cicognani, with whom he had enjoyed a long friendship, presided at the Mass and gave the absolution.

LAWRENCE J. KELLY, S.J.

BROTHER JOHN F. CUMMINGS, S.J.

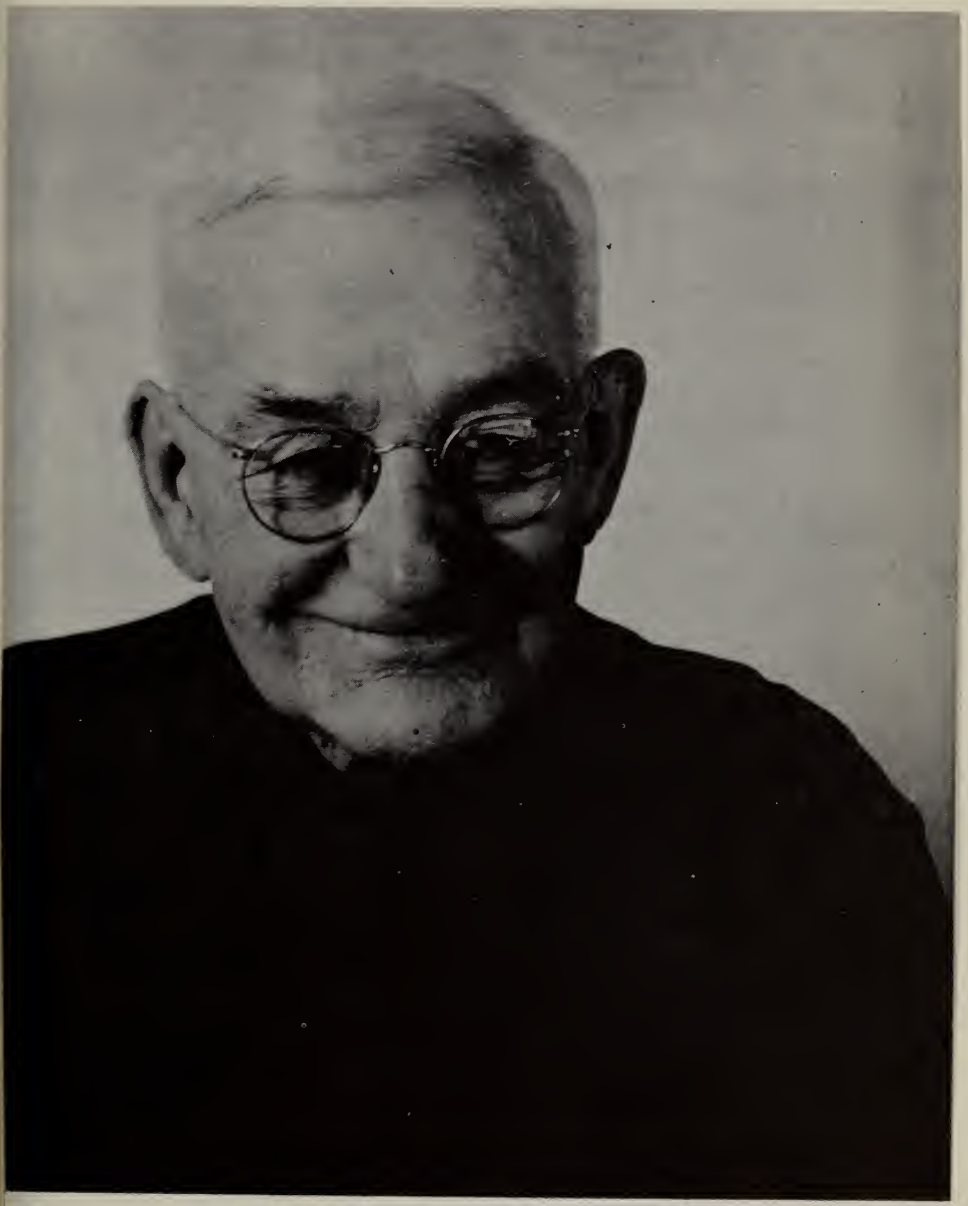
1870-1953

When Brother Cummings was considering the religious life, he thought of entering the Benedictines but decided against it when he found that he would be required to take a vow of stability; he did not wish to remain in one place. Therefore, he chose the Jesuits whose vocation it is "to travel to various places and to live in any part of the world," entering the Novitiate at St. Andrew-on-Hudson in 1906. Strange as it may seem, his desire and dreams of mobility, of toiling in various parts of the world were never realized, for it was within the sheltering walls of this Novitiate that he was to spend the remaining forty-seven years of his life.

There is not much to record of extraordinary events in the story of such a life, hidden with Christ in God, except that in the memory of the hundreds of Tertian Fathers and Brothers, juniors and novices, who lived with him during those years, he is lovingly cherished as a kind, patient, devoted Brother. The unique qualities of his character and his sincere holiness and his years of sacrificing devotion are his achievement and memorial. Surely all who passed through St. Andrew during their training period remember his stories from the *Monks of the West,* from Rodriguez, and his quotations from the *Imitation.* The words of remembrance from all who knew him would make a litany of Jesuit domestic virtues: self-effacing, kindly, completely a gentleman, patient and cheerful in the suffering and weakness of his later years, gratitude, and inexhaustible charity. His dominant interest was in the members of the province and their work, and he had a fund of stories and anecdotes of all he had known.

Owing to his skill in moulding in concrete, several solid statues of saints he loved are on the grounds of the novitiate; but they are monuments to devotion rather than to art. In modern terminology, "oblational art" may be a kindly description of them.

We are indebted to Brother Gerard Gordon, the Brother infirmarian who cared for him during the last five years of his life, for obtaining from him details of his life. Brother Cummings was born in Lambertville, N.J.; and the family



BROTHER JOHN F. CUMMINGS

soon moved to Philadelphia. His father died about 1903, but his mother lived to the age of ninety, and Brother was with her when she died. He started to work at the age of nine in a brick yard, rising at 4 A.M. to be at work at 5 o'clock. At the age of twelve he was apprenticed to a mason. He often mentioned how glad he was of the humane laws that were enacted against child labor. In 1896 he married, but after ten years of happy life together, his wife died, and they had lost their three children, two at birth and one at the age of five. In his last years he spoke of his wife and children with great affection and always considered them his advocates in Heaven.

Naturally he found the noviceship a severe trial, transplanted as he was to an entirely new world. But his temptations to go back to Philadelphia, he would say, were overcome by the prayers of his mother, and the keen and gentle understanding of his novice master, Father George Pettit, whom he always remembered with great affection. Then followed years of many offices, principally as buyer, cook, and infirmarian. His edifying and humorous stories cured many a fit of depression in his young patients, and, as some confessed, often saved their vocations. Those who knew him will scarcely believe that his main battle was to overcome a fiery temper and impulsive nature; for so successful was his conquest that he was never known to show anger or impatience. It must not be forgotten that beneath a simple exterior, Brother Cummings had a shrewd judgment of men and situations, derived from his background of common sense reality and spiritual insight. Fathers and Brothers were often glad to profit by his wisdom.

His last twelve years were spent as a patient in the infirmary; and his hardest cross was his feeling that he was useless to the Society. His daily routine never changed. At 8:15 A.M. he began the fifteen decades of the Rosary; then the Stations of the Cross, which he made on his crucifix, followed by a half hour of Rodriguez, his favorite author. After his devotions he would make the round of the rooms, visiting the sick. Always a cheerful word and a story, and even though they were repeated many times, they always amused and comforted. Every day he read the "Little Office of the

Immaculate Conception". No matter how feeble he became, he continued his faithfulness at common recreation. He claimed that faithfulness at recreation assures perseverence in one's vocation. The cook, Brother Czajka, recalls that Brother Cummings would never agree with his complaints about the hoboes, "the men of the road" who came to the novitiate for their meals. "They are all God's children," he would say—no matter how often and regularly the same men returned. His warm affection was for the colored—they were God's special children.

Brother's final days were peaceful—not a word of complaint passed his lips. A word of thanks to those who cared for him and an occasional burst of prayer were all that was heard. He died peacefully on November 14, 1953.

No better summary of Brother Cummings' hidden and devoted life may be found (and of him as a symbol of our Coadjutor Brothers) than the words of Pope Pius XI. In 1928, at the occasion of the beatification of a Brother of the Christian Schools, the Holy Father spoke spontaneously and from his compassionate heart:

> The life of this humble servant of God was entirely commonplace and ordinary, he said. But how uncommon is such ordinariness as this. The daily round, always the same, with the same weaknesses, the same troubles, might well be called 'the terrible daily round'. What fortitude, then, is needed to resist this terrible monotony. We need uncommon virtue to carry out with uncommon fidelity, and with attention, piety, and fervor, the routine which fills our daily lives. Holy Church shows herself most just and most wise as a teacher of holiness when she exalts these humble souls. Extraordinary deeds, important events, great enterprises, need only to be seen to awaken admiration in all; but the commonplace, the ordinary, the daily round, with no relief, no splendor about it, has no power to excite or to fascinate. And yet it is this which makes up the lives of most people; a life which is woven only of common things and daily happenings. How seldom do extraordinary circumstances arise in the course of a lifetime? They are rare indeed, and woe to us if sanctity were restricted to the extraordinary! What would the majority of men do? For we must declare the truth: to all without exception comes the call to sanctity.

Brother Cummings answered this call, an ordinary life, lived in an extraordinary manner. These words of Pope Pius XI may fittingly stand as his eulogy.

M. J. Fitzsimons, S.J.

Books of Interest to Ours

THEOLOGY

Theology, A Course for College Students. Vol. III. The Mystical Christ. *By Rev. John J. Fernan, S.J.* Syracuse, Le Moyne College, 1954. Pp. vi-272.

Ours who are engaged in the important work of teaching college religion will welcome this third volume of the Le Moyne College series of texts. Father Fernan is to be warmly congratulated for maintaining the high standards of his first two volumes in spite of the extraordinary difficulties of producing a new book in three successive years while he was carrying the burden of teaching and other duties.

The general plan of the first two volumes is followed in this text for Junior year: a preliminary reading and study of a portion of Sacred Scripture; exposition of some of the principal doctrines encountered in the sacred books.

In his preface Father Fernan outlines the present volume. The scriptural study includes the Acts of the Apostles and selected Epistles of St. Paul. The chief truths to be highlighted in these readings are the doctrine of the Mystical Body, the Person, mission and activity of the Holy Spirit, and, presiding over all, God's Fatherly Providence. These readings and doctrinal expositions find their continuity with previous study in the course in that they complete the revelation and the redemptive work of Christ, which comprised the main subject matter of the first two years.

The treatment of the Acts will be truly helpful to the student without pretending to supplant the inspired narrative. The commentary makes a special effort to point out the activity of the Holy Spirit in the Church by emphasizing the organic character of the Church in "its alternating periods of growth, of struggle, of rest and renewal." At suitable points there are insertions of dogmatic summaries on Holy Orders, on Confirmation, and on the Councils of the Church.

The obviously formidable task of leading college students to a reading and understanding of St. Paul is met successfully by describing the historical context of the epistles chosen (Galatians, 1 and 2 Thessalonians, 1 Corinthians, Colossians, Ephesians) and by a topical outline which is sufficiently developed to assure the student of safe guidance through the text.

A chapter written by Father Edward Messemer on the Catholic teaching on the Blessed Trinity merits special praise for its clarity of exposition.

The test questions after each chapter supply the same usefulness as in the previous volumes of the series. A new and welcome feature of the present volume are the four maps of the journeys of St. Paul.

JAMES ALF, S.J.

SCRIPTURE

The New Testament. Translated by James A. Kleist, S.J. and Joseph L. Lilly, C.M. Milwaukee, Bruce, 1954. Pp. xii-690. $5.00.

Recent Papal directives to lead the faithful to a more intimate contact with the written word of God have found their answer and fulfillment in certain new translations of the Scriptures. The current effort of Father Lilly and Father Kleist, echoing and surpassing the early and imaginative labors of Father S. H. Spencer, O.P., is worthy of great praise. This heroic, scholarly undertaking will bear much fruit for souls.

To tackle such a task demanded heroism as well as scholarship. First, the Vincentian and the Jesuit decided to work from the Greek rather than the Latin Vulgate translation. Secondly, they would turn the Greek into modern American English. Both decisions broke with tradition. Both decisions will bring the American public to a deeper understanding and a fonder love of the word of God.

The Greek of the Gospels was the common language of the day. So was Jerome's Latin effort. Later in Elizabethan England the King James version caught the language of its own time. The work of Lilly and Kleist are part of that long history of bringing God's writing to the men of each age. The Greek from which these two scholars worked is the text of Bover (*Novi Testamenti Biblia Graeca et Latina:* Madrid, 1943). The product is accurate without extreme literalness and clear without excessive simplification.

Father Kleist with his mastery of post-classical Greek culture and language was able to penetrate more profoundly the story of Christ recorded in the Gospels. He was further assisted in breaking from the antiquated forms of the Rheims-Challoner version by his late mastery of English. His ear and eye were not attuned and focused by the constant contact with the old version from his youth. Thus he could more easily break the mold and give us a faithful version in the common speech of our day.

Father Lilly was graced with an exegetical training and a biblical scholarship which served him well in clarifying the Epistles and the Apocalypse. Especially to be commended is his work on that most difficult of all books, the Apocalypse. It is superb. He has turned that mysterious work into the most intelligible English (Goodspeed's excepted) available.

Working from the Greek both men have done their difficult work well: one Greek word becomes several in translation, for connotation is of the essence; long Greek sentences are transformed into smaller units. Everything is done to render the whole intelligible, nineteen centuries after the composition in the symbol of another age.

Naturally there are some flaws and some suggestions for improvement. The Acts of the Apostles is the weakest part of the work. Perhaps it was more proper for Father Kleist to have done this book with his equipment better fitted for that narrative role. In its present form

it is uneven, disconcerting. More generally, however, we regret to read "alas" and "yea" and "lo" along with "give ear," when from the start we expect that we have left them to languish in the limbo of antiquated translations. Then too there are misprints or misspellings like Bythinia for Bithynia (1 Peter 1/1), comment for commend (2 Timothy 2/2), him for them (i.e. Paul and Silas) (Acts 17/6), Athalia for Attalia (Acts 14/25). For the most part, however, the publication by Bruce is excellent and beautiful.

Further commendation is to be lavished on the helpful, succint and accurate notes. These are the work of Father Henry Willmering, S.J. for the Gospels and of Father Lilly for the rest. The brief introductions provide a sufficient background on authorship and literary values for the ordinary reader. The maps of Palestine and Jerusalem and Paul's Three Journeys are clear and adequate for the authors' purposes. But a reviewer of this book must return to admiration for the skill and courage with which the common language of the Greek is communicated to modern readers who read here their own common tongue giving them the sense of the original.

James T. Griffin, S.J.

MARIOLOGY

Mary in Doctrine. *By Rev. Emil Neubert, S.M., S.T.D.* Milwaukee, Bruce, 1954. Pp. 257. $4.25.

At the close of the Marian Year, we can look back with gratitude on more than a score of books on Mariology that have been given to us to increase our appreciation of the glories of Mary. But because there have been so many, not all of these books can be expected to be of the highest quality. Should anyone find himself assigned to that doubtfully useful task of selecting the "top ten" books on Mariology, published during the Marian year, he ought to place this present work high on his list. For here is that rare book in spiritual literature: one whose spiritual content grows out of, and is nurtured by, sound dogma. To judge from the paucity of truly great works in spiritual literature written at the present time, it would seem that too few theologians who write possess that "unction of the spirit" required to give dogma the attractive glow of life-giving truths. And of the "non-professional" theologians who write spiritual books too few seem to possess the theological acumen necessary to reduce their work from the simply pious. Father Neubert happily for us is a professional theologian who possesses the ability to present theology as living, practical and attractive. It is not out of place to compare this work with those classics of the late Dom Marmion—both writers seek to make dogma bear fruit in daily living, as indeed God intended His Revelation to do.

The author has traced the dogmas of Mary through Scripture, the Councils, the teachings of the Fathers and Theologians, and the liturgy, bringing all this in line with the most recent pronouncements of Pope

Pius XII. (The French from which this translation is made appeared in 1953). Taking his start from the Divine Maternity, Father Neubert shows how Mary's prerogatives may be grouped together either as privileges, such as the Immaculate Conception, or as functions, as, for example, her spiritual maternity and mediation. Each privilege and function is given satisfactory treatment.

The book will be welcomed by priests and religious who feel the need for a clearer understanding of present-day Mariology as it reflects and goes beyond the traditional Marian theology. Members of Sodalities and the Legion of Mary will find here material on which they can meditate and through which they may increase their practical devotion to Mary.

JOHN F. X. BURTON, S.J.

Mary and Modern Man. Edited by Thomas J. M. Burke, S.J. New York, America Press, 1954. Pp. xvi-231. $3.50.

"The purpose of this book is neither theological nor devotional. It wishes to explore the relevance of Mary as a cultural ideal for modern man." In pursuit of this aim, the editor has assembled a group of well-known writers, priests and laymen, Europeans and Americans, to discuss the topic in the light of their special knowledge of fields in which they have won distinction.

Their approach is remarkably varied. Frederick Harkins, S.J., developes the idea behind the book, that Mary ". . . is a divinely established necessity without whom there is neither salvation in eternity nor perfect humanity in time." Daniel Sargent reflects nostalgicly on the days when it was impossible to live in Western culture without being influenced by Our Lady. "Mary and the Flesh" by Paul Palmer, S.J., an historical study of the Christian attitude toward sense pleasure and the material world, is eminently profound and readable. Conrad Pepler, O.P., offers the unique suggestion that Mary is the answer to man's inborn yearning for an other-wordly Mother and Protectress. Industrial man, fascinated by the vast impersonal energies of nature, has repressed this instinct only to compensate for it by a sickly-sweet sentimentality toward religion and motherhood. The other essays range from "The Ethical Content of Marian Piety" by John LaFarge, S.J., to "Mother of the Church of Silence" by William Juhasz, a survey of devotion to Mary behind the Iron Curtain.

The book is a happy exception to the rule that great names marshalled for a great occasion never do great work. Original and rewarding, it avoids the unfortunate tendency of books on Our Lady to lose themselves in emotions that are more easily felt than expressed. As is to be expected in any collection, the quality of the offerings is uneven, and some have only a tenuous connection to the theme as stated by the editor. Still, the average educated Catholic will find here many provocative suggestions for his effort to blend the Faith with the culture we live in.

The greatest value of the book may well be one which the editor has not foreseen. Some historian years from now will see in these essays an unconscious but no less accurate reflection of devotion to Mary in the middle years of the twentieth century: a few relics of the days when she was Queen of Western Culture, a more exclusively spiritual image of her by a group that is now a cultural minority, the fierce love of the persecuted Church, a quiet but persistent trend to prayer and penance in response to an amazing series of apparitions, and the periodic defining of her privileges for a generation that is less buoyant, more critical, and anxiously looking forward to a new culture which they feel is taking shape around them and which in a new tongue will proclaim her its Queen.

JOSEPH E. KERNS, S.J.

APOLOGETICS

The Triptych of the Kingdom. A Handbook Of The Catholic Faith. *By Dr. N. G. M. Van Doornik, Rev. S. Jelsma and Rev. A. Van De Lisdonk.* Translated from the Dutch. Edited by Rev. John Greenwood. Westminster, Maryland, The Newman Press, 1954. Pp. 491. $4.75.

Those engaged in convert work will welcome this course of instructions by Dutch priests working in Holland under the auspices of the *Una Sancta* movement. The success of their methods made the translation of their work into English most desirable.

Clear in its style and logical in its development, the handbook is careful to keep before the reader's mind the precise point that is at issue and how it fits in with what has gone before. To this end most of the chapters are introduced by a synopsis of what is to be treated. The result is a unified treatment quite different from a mere collection of disconnected dogmas. Indulgences, purgatory, veneration of the saints and the other perennial difficulties receive a full discussion but are situated in their proper place in the sweep of Catholic doctrine. The rich experience of the authors is brought out clearly in their observations regarding the reactions of non-Catholics at various stages of their study of the Catholic faith.

In addition to its use as a "text" to be employed by instructors with prospective converts, "*The Triptych Of The Kingdom*" provides a clear and solid explanation of the faith for Catholics desirous of something more than a catechism knowledge. Many will be helped, e.g., by the emphasis on the correct interpretation of the purpose and significance of the Bible regarded as the Word of God, in that it is not a textbook for students of cosmogeny or biology, but is to present important religious truths in an intelligible way.

The matter treated covers so vast a field that we can only outline the general plan. The "Triptych" refers to the three inter-related stages

of the development of the Kingdom of God: 1) its preparation in the Chosen People and the prophecies of the Messiah and His Kingdom; 2) the Messiah, Jesus Christ; 3) His Kingdom, the Church.

After an introductory chapter on the nature of God and man's duty to serve Him, the first part of the book lays the foundation of the Church, leading through the history of the Chosen People and the Old Testament prophecies to the question of the Messiah and the Kingdom of the Messiah. Part two deals with the teachings of the Church and includes the structure of the Church, the sources of her teaching, the mystery of the Blessed Trinity, creation, the fall and redemption, grace, the communion of saints and the sacraments. The liturgical life of the Church, the moral law, its principles, the ten commandments, the six precepts of the Church and spiritual growth with a discussion of prayer, mortification and perfection make up the third part. The concluding section treats of the four last things and the end of time. A good summary is to be found at the end in a question and answer form.

VINCENT O'KEEFE, S.J.

PSYCHIATRY

Psychiatry for Priests. *By Herman Dobbelstein, M.D.* Tr. by Meyrick Booth, Ph.D. New York, Kenedy, 1954. Pp. 148. $3.00.

Perhaps the reader's reaction to this title is: "Here's a book for the chaplain of a mental hospital, but it's not for me." The men of medicine, however, insist that not seldom we priests unwittingly are dealing in the parlor and confessional with cases of real mental illness. The ultra-pious, the chronic liars, and the perpetually depressed who seek our help may well be psychopaths, at least incipiently so.

This book treats of the psychoses, both the endogenous and those that are external in origin. It is not concerned with the question of the administration of the Sacraments to the mentally ill. For this aspect one may consult the available manuals and the periodical literature. Nor does it tell the priest how he may help such persons to accept their cross and sanctify their lives. This subject has been capably handled elsewhere, for example in Tonquédec's article "Sanctification des Anormaux" in the *Dictionnaire de Spiritualité*. Rather the author's aim is to point out how the priest may recognize mental abnormality in a parishioner, and to show how he may tactfully induce the sufferer to accept psychiatric aid. A priest, the author insists, should be able to make a partial and tentative diagnosis of the type of mental illness and thus be aware of the danger of suicide or of harm to others. His task is to alert the family and overcome their prejudices to medical treatment and to confinement in a mental institution, when this is indicated. Dr. Dobbelstein enters into detail, marking out the approach to be taken and almost formulating the words which the priest will find most helpful in dealing with the patient and his family.

But the priest's role is not conceived as merely subsidiary to that of

the trained mental specialist. There is a large number of schizophrenic cases which do not demand medical care. Or the sufferer may resolutely refuse to have a specialist called in to explore his disturbed mind. How is the priest to deal with such types? First he must show understanding and sympathy. He should not probe psychoanalytically into the disordered inner life; such a procedure only aggravates the condition. He should make light of the patient's affliction, direct his attention to his normal capabilities, and interest him in activity calculated to distract from the personality disorder. The priest should assure the patient that he is a responsible individual. This is not deceit, since he is responsible in the unaffected areas of his mind. To assert the opposite would offend the sufferer and drive him away. However, it is equally disastrous to lie to these less seriously affected patients. They must be told with tact that they are suffering from mental disturbances which they cannot understand. The author tells what the priest can say to give comfort, indicates the prognosis according to the nature of the malady, and warns of other mistakes to be avoided. Of all this, space does not permit even a summary here.

Dr. Dobbelstein is a Catholic German psychiatrist, and in no sense a Freudian. His style is nontechnical and clear. Where there are variations between the European and American use of terms, the editors have called attention to this fact in footnotes. The book is to be recommended to all priests on two counts. It is a fine introduction to the essentials of phychotic disorder. Secondly, it serves as a useful reference to be consulted when one suspects mental abnormality in a penitent. Given its brevity, the book is almost a catalogue of diseases and symptoms; hence it lends itself to ready consultation. It is to be hoped that the author will present us with a companion work dealing with the neuroses in the same lucid style and adapted to the same clerical audience.

ROBERT H. SPRINGER, S.J.

HISTORICAL

Feast Days in the Jesuit Calendar. *By James H. Gense, S.J.* Bombay, India, St. Francis Xavier's College, 1954. Pp. vi and 414. $2.00.

This is a volume of biographical and historical sketches which furnish information about the feasts that are found in the "Jesuit Supplement." A note on the dust-jacket advises the reader that this "book is not a swift, smooth-running Rolls Royce; but an old-fashioned prairie schooner lumbering across the grasslands of time with its precious freight of Jesuit domestic virtues." The reader, who keeps this asseveration in mind, will discover a rich store of facts in Father Gense's book.

First of all, there are the biographies of the Jesuits who have been raised to the honors of the Altar through canonization or beatification. In these compendious but adequate accounts the reader will find the salient dates and events of the lives which they record. A book of this

character requires of the author a genius for felicitous selection of incidents. Father Gense has succeeded, if not in all cases, at least with remarkable and constant good judgment in his choice of incidents that delineate character. Unfortunately, the urge to moralize has not been sufficiently controlled. Reflective comments do not abound, it is true, but occasionally one encounters short digressions. Some will feel that such digressions detract from the effectiveness of brisk, factual narrative. It would be inaccurate to say that the book contains biographical sketches of all the Jesuit *Beati.* Not every "group" feast is treated with the inclusive approach that marks the account of the North American Martyrs.

Jesuit readers will be very grateful for the information the book contains concerning such feasts as the Society's titular feast, the commemoration of the restoration of the Society and the feasts of our Lady that are proper to the Society. The omission of two significant dates, March 12 and September 27, might be justified on the grounds that their treatment would involve repetition.

It is an unpleasant duty to note that the proofreader, whose generous work the author acknowledges, missed a number of glaring errors in the matter of dates. Despite the blemishes, which will be corrected in future printings, the appearance of this book is an event to which all of Ours should attend. The book has almost unique value as a source of information and inspiration for Jesuits and as a means for spreading devotion to Jesuit Saints and Blessed. For us and for externs the first step must be to know. Father Gense has given us a little encyclopedia about temporal history of great Jesuits whose eternal destiny we hope to share.

JOHN J. NASH, S.J.

The Churches and the Schools. American Protestantism and Popular Elementary Education. *By Francis X. Curran, S.J.* Loyola University Press, Chicago, 1954. Pp. vii-152. $3.00.

It is a fact that American Protestantism has relinquished the control of popular elementary education to the state. *The Churches and the Schools,* a scholarly and readable monograph of the "Jesuit Studies Series," explains this fact and details the causes which accomplished this revolutionary change in the history of education and in the history of Christianity. The net result is a singularly successful contribution to the history of church-state relationships in the important field of formal elementary education. Careful research, thorough documentation, freedom from bias and clear presentation stamp this study as good history competently written.

The author is no newcomer to the field of American Church History, and his earlier volume, *Trends in American Church History,* affords manifest evidence of close familiarity with both subject and sources. *The Churches and the Schools* demonstrates that Father Curran has not

lost his art. Careful but unobtrusive footnotes as well as eight pages of valuable bibliography are a silent testimony of devotion to a cause. Previous authors, Father Curran points out, have claimed that the Protestant surrender of popular education was a reluctant move. Still others claim that the Protestant Churches had relinquished education to the state even before our American Constitution had been adopted. This study proves that both contentions are erroneous. Although the church and the schoolhouse were in heavenly alliance "as if to bring up our children, literally as well as figuratively, under the droppings of the sanctuary" (p. 20), still no effective competition was ever offered by Protestantism to the meteoritic rise of common or public schools at the time of Horace Mann and Henry Barnard.

In six compactly written chapters the author traces with freshness and vigor the nineteenth century story of how the Episcopalians, Congregationalists, Reformed Churches, Quakers, Methodists, and Baptists gave up control of the primary education of the children of their respective memberships. Even though some Episcopalian schoolmen saw common schools as "favorable to vice" (p. 19), still the Church's General Convention of 1870 resolved that Episcopalians should "extend cordial support to the schools of the state 'from the inspiration of patriotism' and 'for the sake of Christianity itself'." The perennial problem of few trained teachers and an increasingly strong anti-Catholic animus not only solidified opposition to Church schools but also successfully fostered contentment with a "completely secularized elementary education under the sole control of the State." (p. 36).

The tale in the Puritan Church parallels the Episcopalian story. Surrender to state schools was made easy where the fires of anti-Catholic prejudice burned brightly. Time and again Catholics were censured for "keeping education in their own hands." The line of propaganda so familiar today in church-state discussions was daily fare in the third quarter of the nineteenth century. The Catholic parochial school system was derided as "sectarian, diverse, narrow, clannish, anti-republican," (p. 42), and this state of affairs was explained by the fact that the "Roman Catholic population was priest-ridden and bound in the chains of hereditary ignorance." (p. 49). While many Congregationalists chanted that the principal freight of the Mayflower was a free Bible, they quickly jettisoned their cargo in the rough waters of secular education.

The Reformed Churches, aware of Calvin's ideal of church-controlled education, inaugurated a paper campaign for their own parochial schools. These efforts came too late. Churchgoing members, who had already accepted state schools, busied themselves with a defense against the supposed attacks of infidels and Catholics. Here Church leaders followed. All claim to Reformed Church control of popular education was silently abandoned.

For a period before and after the Civil War Quakers boasted a successful system of Friends' schools. A relatively small Church membership, however, could not provide teachers and was unwilling to bear

a double school tax. Also a watering down of Quaker doctrine made the surrender to state schools easy. An attempt by the Methodist Church to sponsor a school system was at best sporadic. Church newspapers and periodicals preached a consistent doctrine that the "Common Schools" were the "anti-dote to Jesuitism" and the "sheet-anchors of Protestant safety." When the Church came to the position that "all private and parochial schools were anti-American and anti-Protestant," popular education by Methodists collapsed. (P. 87). Baptists, on the other hand, especially the Southern Baptist Convention, never seriously considered the problem of Church-sponsored elementary education. In their eyes Common Schools were Protestant institutions, and hence there was no need to imitate Catholic parochial schools which gave America "mutilated men and women." So it was that the Baptists joined in rejecting the traditional claim of the Christian Church to control popular elementary education.

The book's final chapter, "The Churches Relinquish Control," contains an excellent summary and deserves careful reading. Shortage of funds and trained teachers, anti-Catholic bias, rapid and solid entrenchment of the Common Schools, hesitating leadership and general apathy all explain the Protestant surrender. As Father Curran points out: "The failure of united leadership meant the lack of strong interest in church schools among the average members of the congregation." When leadership wavered, church membership wavered. The alternative was to brand state schools as Protestant, and if the common school was simultaneously Christian, Protestant, and above all American, why should the average Protestant "expend labor and money to create other Protestant schools under the control of the Church?" This is the story of how the state fell heir to the Christian heritage of Church controlled education.

HARRY J. SIEVERS, S.J.

Padre Pro. *By Fanchón Royer.* New York, Kenedy and Sons, 1954. 248 pp. $3.50.

The recent announcement of significant advances towards the beatification of Father Miguel Pro, S.J. makes this new biography of the "Modern Mexican Martyr" a particularly timely book. Many are already acquainted with Father Pro through Father Dragon's earlier biography but all should appreciate this new appraisal of the events surrounding the life and death of that heroic Jesuit.

Though the active ministry of Miguel Augustin Pro lasted for only two short years, it was sufficient to give proof of his ardent zeal for souls and his personal spirit of mortification combined with an engaging sense of humor and chivalry. He suffered from ill health; his course of studies was often interrupted and never quite completed; he was frequently forced to exercise his ministry in secret and to flee from the pursuing police. Through all these difficulties, he retained that deep

personal love of Our Lord and joyful devotion in serving Him in His persecuted brethren which has characterized so many of the great sons of St. Ignatius. His letters and spiritual notes, his varied apostolate and his final actions as he faced the executioners' bullets all show that he had drunk deep at the fountain of the Spiritual Exercises and that his ardent spirit was refined and tempered in the fire of true Jesuit obedience.

The particular value of this book lies in the great use the author has made of primary sources and of her own extensive knowledge of life in Mexico. This is not to deny that there is a certain unevenness to the book. The emphasis placed on details of Mexican life and customs and the too frequent conjectures concerning events in the early life of Miguel Pro prove distracting and make the opening chapters move slowly. However, when the author reaches the Jesuit period of Father Pro's life and especially when she treats of his active apostolate and the events of his death, her use of letters, official records and eye-witness reports make for interesting and absorbing reading.

Much remains to be written about the social, political and religious life in Mexico which helped to contribute to the events of that tragic period which the late Bishop Kelley has called the era of "Blood-Drenched Altars." In *Padre Pro,* however, Mrs. Royer has made a significant contribution towards an understanding of those unhappy times and has given us a greater appreciation of that heroic Jesuit who was one of the first to epitomize in his own life the terrible struggle that exists today between Christianity and Atheistic Communism.

JOHN F. LONG, S.J.

SOCIAL ORDER

Spotlight On Social Order. *By William J. Smith, S.J.* Rochester, The Christopher Press, Inc., 1953. Pp. 241. $3.00.

With this book Fr. Smith wants to reach "the people who are changing the social environment of America today, . . . the men and women with a newspaper in one hand and an election ballot in the other;" these people Fr. Smith has "come to know by the thousands as they seriously endeavor to improve their educational background through the medium of informal adult programs such as those offered at St. Peter's College Institute of Industrial Relations." For them Fr. Smith expounds the Industry Council Plan.

The book is divided into four parts: the first part, *Realism of Rerum Novarum,* sketches the important teaching of that great encyclical; the second part, *Modern Materialistic Capitalism,* relies heavily on *Quadragesimo Anno* in exposing the evils of Capitalism, particularly as found in the United States; the third part, *Common Sense Christian Idealism,* is a positive presentation of the Industry Council Plan; the last section

calls for the reader to base his own actions on the Christian principles governing industrial society.

Fr. Smith's book is developed on a contrast; he shows us what we do have and what we should have. As regards what we should have, while Fr. Smith makes no attempt to solve the economic problems inherent in the Industry Council Plan, he does spell out ICP as an ideal and an idea, insisting on individual and group acceptance of the principles of social justice and social charity as a necessary prerequisite to ICP or to any satisfactory cooperation for the common good of an industrial society. As regards what we do have, the book certainly minces no words in describing the evils of capitalism; in the opinion of this reviewer, a few should have been minced. For example: stock shares are widely distributed "for the deliberate purpose of eliminating control by the owners and of concentrating a usurped power of ownership in the hands of non-owners" (p. 40); "Pensions for workers is not a *new* obligation of the employer. It has *always* been his obligation. . . . It is but a feature of the living, family wage, payment of which is deferred to the future" (p. 46, italics author's own); "The only adequate norm for the true role due to the workers in an industrial society is the union shop" (p. 103). Statements like these carry a sort of slogan tag, and call for careful distinctions which Fr. Smith does not always either make or indicate.

The value of the book lies in the attitudes and the values which it will produce in the people for whom it is intended. ICP will never be realized by top-level planning alone. If it, or any system like it, is ever realized, it will arise from the attitudes of the people Fr. Smith identifies as the ones "changing the social environment of America today," the great bulk of the people who live and work in American society.

ROBERT J. MCNAMARA, S.J.

Black Popes. Authority: Its Use and Abuse. *By Archbishop Thomas Roberts, S.J.* New York, Longmans, Green & Co., 1954. Pp. vii-139.

This book is the fruit of wide experience and was written to commend the right idea of authority. Those in authority have power but they also have responsibility. They must be careful not to lean too much on their power and not to be too grasping for money. Archbishop Roberts points to the long delays of civil and ecclesiastical bureaucracies, to ambitious careerism, to yes-men and the helplessness of authorities when people fail to offer constructive criticism. All in all it is a fresh and invigorating book, one which meets a real need.

ASCETICAL THEOLOGY

La Spiritualité de la Compagnie de Jésus. *By Joseph de Guibert, S.J.* Rome, Bibliotheca Instituti Historici S.J., 1953. Pp. xl-659. $5.00. (Bound Copies: one dollar extra.)

This is a monumental work which should be in every Jesuit library and, in fact, in every important library. In some ways it may be called the author's lifework. He was commisioned by Father General Ledochowski to write it as part of the celebration of the Fourth Centenary of the Society. Although it reaches seven hundred pages, it was not fully completed when death intervened very suddenly to put an end to Father de Guibert's labors before its final revision and development. Had he lived longer he would, no doubt, have availed himself of some valuable recent studies made by others and have treated phases of the Society's spirituality which are eminently characteristic but which he did not have time to discuss at length. He and Father General were about to discuss it when he was taken ill and died within three days on March 23, 1942. Father Ledochowski had come to desire that the volume should be more of an exposition of the doctrinal aspects of the spirituality of the Society rather than a history. Father de Guibert would, no doubt, have modified his work in this sense had he lived; but the book as it stands is the fulfillment of his original commission, a history of the Society's spirituality. In present form it is extremely valuable and will always be a necessary book of reference for all Jesuits and for those who wish to know the true spirit of the Society.

Those who are at all acquainted with Father de Guibert's voluminous and authoritative writings on spiritual subjects would naturally expect that this work would be of the highest excellence. For years he had been one of the foremost exponents of Catholic spirituality both within and without the Society. In this posthumous volume he fulfills all expectations. He begins with an exposition of the spirituality of St. Ignatius. He traces this spirituality through four centuries in its many manifestations and shows that the inspiration and teaching received from the founder have persisted essentially unchanged throughout its existence. He ends with the exposition of the Society's system, insisting largely on setting right misconceptions of its real meaning as advanced by those who have failed to grasp its essence.

His exposition of St. Ignatius' spiritual ideals and apostolic purpose is especially remarkable. The saint, according to the author, was a mystic not less favored than St. John of the Cross or St. Teresa, but a mystic with his own marked characteristics. *The Spiritual Exercises* and *The Constitutions* are a record of his communings with God, with the Most Holy Trinity and indicate a mysticism which drove him ceaselessly and with increasing intensity, to a life wholly dedicated to the service of God and the salvation of souls. From the beginning of his conversion God led him along the way of zeal, and the vision of La Storta was the climax and the crown of his long spiritual training. In this vision our Blessed Lord, bloodstained and laden with his cross, at the

request of God the Father, received Ignatius as his servant. From that time Ignatius was irrevocably convinced that he and his Society were to be committed absolutely to the service of God through love. The influence of the vision of La Storta is as marked today as it was in the beginning, and every Jesuit is convinced that his vocation is a call to service of Christ bearing his Cross. To be a companion of Jesus, to share in his labors, to spread the fruits of the Redemption, and to be like Christ even in his sufferings,—such is the ideal which made Ignatius a tireless apostle and has driven his sons to the ends of the world in their quest for the greater glory of God in the salvation of souls. Father de Guibert shows that this ideal has been preserved unchanged throughout the history of the Society.

J. Harding Fisher, S.J.

More Blessed Than Kings. *By Vincent P. McCorry, S.J.* Westminster, Maryland, The Newman Press, 1954. Pp. 242. $3.00.

Father McCorry's latest book deserves a wider audience than *Those Terrible Teens, Most Worthy of All Praise* and *As We Ought;* but it is just as cheerful and will be just as acceptable to priests and religious as to the faithful of all conditions and both sexes. *More Blessed Than Kings* contains fifteen essays on certain minor characters of the Four Gospels, people like the Shepherds, Martha and Mary, the Men of Gerasa, Mrs. Zebedee and the Father of the Lunatic Boy. The author writes pertinently about them and at the same time limpidly and gayly.

Each character is handled in a fresh and friendly manner and each essay has a point which is in no danger of being overlooked by any reader. These points include clerical celibacy, the problem of evil, mortal sin, and the relationship of priest and people in the United States. Other essays extoll patience, little people, humility, confidence and sisters, "not nuns but natural sisters to whom, naturally, no one ever pays any attention." There is even a plea for good manners. Father McCorry occasionally denounces in good round English, as when he repudiates the Santa Claus image of God and the attitude of certain Protestants to our Blessed Lady. It has been well said that "these lessons are so luminous that they make one squint."

A deft and helpful book, surely. The author confesses toward the end that he is going to miss the company of the little people he has been explaining. He has quite obviously enjoyed being with them and in extracting from them good counsel and happy smiles. We may, then, look forward to future volumes, some of them, perhaps, about the major characters of the Gospel. One might be pardoned, too, for hoping that Father McCorry may at some future date give us a work of fiction. His ability in picturing and characterizing people and in painting situations shows that he possesses the gifts of the successful novelist. In fictional form he would be able, perhaps, to employ some of his talents even more effectively.

Edward A. Ryan, S.J.

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